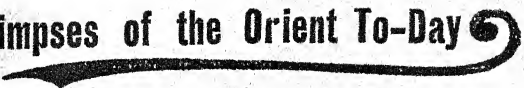




SAINT NIHAL SINGH.

Glimpses of the Orient To-Day



BY

SAINT NIHAL SINGH

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PREFACE.

The following pages are the record of a recent ramble through Asia, the author having personally visited all the lands about which he writes, with one or two exceptions. Where the countries have not been studied on the spot, the accounts have been submitted to well-informed native authorities, in order to assure their reliability.

The book, as its title: "Glimpses Of The Orient To-Day" indicates, in no sense pretends to be the last word on the subject. Rather, it is a collection of impressions formed as the writer slowly journeyed from one land to another, living amongst the people, as one of them.

Whatever shortcomings the work may have, this account of Asia to-day, written by an Asian, may be of some interest and value, since the transitional period through which the Orient at present is passing is fraught with meaning

to the Oriental and Occidental alike. The book, falling into the hands of the Indian youth—for whom it is especially designed—may be the means of inspiring him to work for the uplift of his land.

The writer takes this opportunity to thank the numerous men and women of various lands who helped him in gathering data and who sought to make his sojourn in their respective countries pleasant and successful.

SAINT NIHAL SINGH.

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Saint Nihal Singh is one of the many cultivated natives of India who are studying the latest evolution of the democratic principles of the West in the Great Cities of the American Republic. I have of late had occasion to quote and always to quote with praise, from the articles which he has from time to time contributed to the periodical literature of India and the United States.—Mr. W. T. Stead, in the "Review of Reviews."

Mr. Nihal Singh has a vivid and forceful style and he writes with a sobriety and judgment worthy of praise.—"The Indian Social Reformer."

Mr. Saint Nihal Singh has an observant eye and wields a facile pen.—"The Madras Mail."

GLIMPSES OF THE ORIENT TO-DAY.

CHAPTER I.

ASIA'S SPELL BROKEN.

TVER since Vasco Da Gama doubled the Cape of Good Hope and the white man set foot in Asia, the Oriental has been overshadowed by the Occidental. The Easterner, with his old-fashioned bows and arrows, could not fight the Westerner, with his improved fire-arms and powder: nor could his hand-made products economically compete with the machine-made goods of the European. No wonder, then, that the peace-loving Asiatic easily acknowledged himself whipped by the aggressive Occidental.

And to what a degree of humiliation has this placid admission of his inferiority led the Asian !

In China, one sees a single European police officer walking along, holding in his hands the queues of a score or so of Chinese prisoners who, vagabonds and malefactors though they be, make no attempt to wrench themselves

free. Indeed, demoralization has proceeded to such an extent that the Occidental even delegates this duty to his brown subordinate, and you may see a sturdy Sikh leading a dozen or more Mongols by their pig-tails. In the Chinese cities opened to alien exploitation, the Westerner considers the Celestial a nuisance and only admits him on sufferance in the foreign settlement districts. In Shanghai, no Chinaman, no matter how well educated he may be, even if he is a Christian by profession, may enter the Municipal park, and, as if to emphasize the irony of the situation, the corporation employs Indians to keep the natives of the soil out of the recreation grounds. The spectacle of Chinese literally being kicked off the sidewalk may be seen in Shanghai any day of the week.

In India, too, the hauteur of the Occidental when dealing with the Oriental is plainly visible. To begin with, the term "native" is used with such contempt that no self-respecting Indian can tolerate it. The white man, in some instances, has been known to insist upon the Indian leaving the main road for the use

of his master, and to compel the Easterner to bow to him, not as a mark of personal acquaintance, but as a sign of his belonging to the subject class. And to such depths of degradation have the people of India sunk that the general run of them submit to these indignities without any protest—indeed, some of them do it quite gratuitously. The cajolery that the native goes out of his way to heap on the English official in Hindostan is disgusting to behold.

In this respect, India, of course, is not the solitary example. Almost all over the Continent, the comparatively cultured Oriental is obsequious in his attitude toward even the mediocre Westerner. In fact, the material superiority of the Occidental has gone on unchallenged for so long that to-day, to most Asiatics, white skin has come to be synonymous with superior talents: and the white man, no matter what his status may be amongst the members of his own race, represents to Easterners great strength of mind and body and invincible skill at arms, offensive and defensive.

In a great measure this state of affairs is the natural sequence of the "modern" education

imparted to the youth of Asia. The text-book depicts the white man as a god, and the child grows up to manhood an abject slave. He is taught to look for his inspiration to the West, and he advocates the wholesale Westernization of the East. He judges the worth of his indigenous institutions according to the Occidental standards and frequently the approbation of the Westerner alone can satisfy him. It is clearly a case of a partially-awake person imposing prejudicial limitations on himself.

When this is the case with the comparatively educated Orientals, it is easy to imagine the sense of inferiority that possesses the masses, for the latter always take their cue from the former. The rabble seldom gets to see the alien. This invisibility, in itself, renders the foreigner mysterious, awe-inspiring. Therefore what borders on adoration in the case of the educated, literally becomes fear where the illiterate is concerned. This, in essence, is the reason why comparatively few Westerners dominate millions of Easterners.

However, for some years past a marvellous change has been taking place in the Asian's

attitude toward the Occidental. That old-time spirit which pervaded the average Asiatic and which made him willing to permit any and every white man to dictate to him, has been steadily leaving him. At least, the educated Asian is coming to resent the Western insinuation that the Oriental is inferior to the Occidental in mental and moral calibre. He no longer mentally, much less physically, prostrates himself before the Caucasian. To him no longer the Anglo-Saxon boast of surviving as the fittest has any weight. A brown or yellow hide has come to be, to him, as good an index of character and capability as a white skin.

As this change of heart is taking place in the Oriental, his neck is becoming stiffer, his backbone sturdier. He is coming to realize that, like the Occidental, he must be prepared and willing to make a brave stand to defend his inalienable rights. Naturally, to-day everywhere in Asia you hear the cry, "Asia for the Asiatics." In the Sunrise Kingdom the slogan is, "Japan for the Japanese"; in China, "China for the Chinese"; in India, "India for the

Indians"; and the Persians, determined not to lag behind in the race, have set up "Persia for the Persians" as their war-cry. These propagandas, except that of Dai Nippon, are in their initial stages; but like an avalanche, each forward step means additional strength and power, until the time comes when it sweeps everything before it.

This transition has been going on in Asia so slowly and so quietly that its import has not been properly understood and its progress not noticed. But when the present becomes past and this generation is succeeded by posterity capable of getting a dispassionate focus upon the current events of to-day, the first decade of the Twentieth Century, it may safely be predicted, will be set down as the most epoch-making period in the annals of our race; for, it was during the first ten years of the present century, on the battle-fields of Manchuria, that the death blow was dealt to the mischievous theory that gave superiority to the white man over his darker visaged confrere merely because of his colour. Until then the Asian, aping Western enlightenment, only succeeded

in making a laughing stock of himself in the eyes of the Europeans, or at least received scant and patronizing attention. But the Japanese feats during the War gave incontestable evidence that the Easterner was fully capable of successfully using Occidental weapons and methods against the Westerner himself. The European and American were forced to recognize that the Asian had passed the bow-and-arrow stage, and that in the future he would be less likely to take it for granted that the white man was given a divine dispensation to lord it over the brown, yellow and black denizens of the world.

While the Russo-Japanese war drew the Occidental's attention to the phenomenal change that was taking place in the relative positions of the Easterner and Westerner in Asia, the defeat at arms of the Russians by the Nipponese gave a self-faith and self-respect to the Oriental which never before had surged within his being, impelling him to glorious material achievement. It dispelled the hallucination of self-limitation ; it opened up visions of what the coloured races of Asia could accom-

plish. Each victory the Japanese won, each humiliation the Russians suffered, shattered a thousand shackles that had kept the dark-skinned nations of the Orient chained to the pillars of prejudice and reaction.

Of course, before the war was waged, the Occidental spell over the Orient had been progressively wearing off. The hypnosis had lost its real strength and already the one-time stiff and cataleptic limbs of the subject showed considerable relaxation—and aye, a little twitching once in awhile. But the process of disillusionment was slow and tedious. If it had gone on in its natural course, it would have taken centuries before the sleeper would have come to his full senses. The Japanese struggle with the Russian bear came like a psychological “pass” which accelerated the awakening process a million-fold.

Subsequent revelations concerning the disorganization of the Russian soldiery and the bankruptcy of Japan which actually made it impossible for the brave little brown men to push the campaign much farther, already have succeeded in robbing the Nipponese record of

some of its bright lustre; but the war served its purpose, inasmuch as it set the Orient a thinking. As its natural consequence, China has been disturbed from its opium-slumber of ages; India has lost its nirvanism; Persia and Turkey both have become the centres of governmental revolutions, and the smaller Oriental countries, one and all, have begun to show unmistakable signs of awakening. The net result of all this is a revolutionary change in the Oriental attitude toward the Occident—which inevitably is shifting the course of human history.

The new manhood that is rising in the Orient to take the place of the old, is pressing itself in many ways. The greatest and most trustworthy signs of this metamorphosis are to be found in the boycott movements, started or threatened against Occidental products in several Asiatic countries. Not long ago the Chinese were boycotting American goods. The boycott of British products considerably exercised the English in India, for the time, at least. Once even suave Japan threatened a boycott of American manufac-

tures. Awhile ago the Turks were boycotting Austrian products. All these boycotts were inaugurated or proposed, inspired by the feeling that Orientals are just as good as Occidentals—that if the Westerners want to continue their dealings with the Asians, the yellow and brown races must be treated fairly and with consideration.

These combinations to hinder trade intercourse, although probably failures from an economic standpoint, yet are significant of the fact that the new Orient wants absolute reciprocity of the Occident. It is indeed quite plain that Asia to-day demands for itself perfectly even privileges in exchange for those which it extends to Westerners within its gates. This attitude is likely to assume a more aggressive and intensive form as the Asiatic awakening proceeds apace.

Set alongside of this, in parallel columns, the erstwhile meek submission of the Oriental to the Occidental, and then ask yourself whence comes this revolution, and just what it means for the Orient—and the Occident.

Let us see.

CHAPTER II.

HOW DISILLUSIONMENT CAME.

When the Orient met the Occident face to face, the East became a helpless prey to Western exploitation. Barring the limited number of Occidentals who repaired to Asia for proselytising purposes, essentially the rank and file of Westerners went to the East to milk the Asian cow. They took guns and ammunition with them to assure the success of their mission. Not content with trade profits, Russia, England, France and Germany seized upon Oriental territory and declared it to be their subject domain. What countries the land-hungry Occidental nations could not actually annex, they sought to parcel off as their respective "zones of influence"; or at least, they compelled the Oriental to throw his port-towns open to Western commerce. It was as if a number of dogs had divided a pile of bones amongst themselves to feast upon.

So long as the foreigner enjoyed the fat pickings, it did not matter to him just what happened to the native. A civilization built

on a foundation of remorseless competition is not calculated to inspire thought for the other fellow. Western ethics—the code that is in actual use, not the one kept for show purposes—is a “heads-I-win-tails-you-lose” sort of an affair; and there is little reason to believe that the average Occidental, in driving the Oriental into a tight corner, was conscious of doing anything of which he needed to be ashamed. Rather did he pat himself on the back for the success that had attended his quest for lucre.

Just how the exploited has fared under this heartless system is an altogether different story. The result of the white man's policy in certain parts of the world—notably in North America—has been the practical extinction of the aboriginal races. In the Orient this was impossible, since there were too many people to be literally effaced from their native lands. But their inability successfully to compete with the foreigners has subjected the brown and yellow races of Asia to Western exploitation—and this, as readily can be imagined, has been a painful process for them.

Meekly as the Oriental submitted to this state of affairs, he by no means looked upon it as something that would last for ever. Even though he was in the humiliating position of the under-dog, the Asian looked right into the victor's eyes and literally turned his sad fate into good luck.

While the Oriental was subject to Western exploitation, he also rubbed elbows with the Occidental, from whom he acquired a broader outlook upon life and an impulse to give up his self-sufficiency. The spectacle of a handful of aliens coming into a country teeming with millions and, without making any serious sacrifice of life or money, gaining the upper hand of the native, in itself is a startling proposition. It could not but set the shrewd in all Asian lands to analyzing the situation and finding out just what was radically wrong with the existing conditions, and endeavouring to set things right as soon as the discovery was made.

In this respect the little Sunrise Empire of the Mikado took the lead of the rest of the Orient. In the last half of the Nineteenth

Century the civilized world witnessed the sight of Japan voluntarily putting aside its exclusiveness and going to school to America and Europe in order to modernize its institutions. The Nipponese has already proved that he is an apt pupil of the West in learning the use of Occidental methods and machinery.

The example set by the Day-break Empire has not been lost upon the balance of Asia. Indeed, the first decade of the Twentieth Century has seen the rest of the Orient decide to put aside its pride of ages and sit at the feet of the West, as Japan had done. To-day one finds thousands of the most promising young men of all Oriental nations studying in the United States and other Western countries, the arts and sciences that have given power into their hands. Some of these youths have gone to Japan instead of to the Occident, to investigate just how the Land of the Rising Sun has adopted Western ways to its requirements. These Asians, on their return home, are doing much the same service for their country that the Nipponese did for theirs! Under the superintendence of those Orientals

who have imbibed freely at the Western fount the various Asiatic countries are being reorganized on a more efficient basis.

This is really the beginning of the end. The impact of the West on the East has kicked Asia into a realization of its dire condition. The besetting sin of the Oriental for centuries has been to give himself up to thought concerning the world to come. The Occident has rudely shaken him out of his metaphysical musings and taught him to think of the world to-day. Americans and Europeans who went to Asia primarily as commercial exploiters and succeeded in usurping Asian territories, have awakened within the Asiatics the desire to become great, industrially and politically. To the impact of the Occident must be ascribed the breaking of the spell that held the Orient in the grip of self-limitations. To this mating of the East with the West must be attributed the tremendous revolution that is taking place in Asia, imbuing its people with the desire to win equality with Western nations.

CHAPTER III.

ASIA A MENACE TO THE WEST?

The new spirit which to-day pervades the Orient, inspiring its people with manly pride and urging them to rapid and substantial progression, must be considered in the light of its effect on the west, for whatever the ethics of the manner by which the Westerners possessed themselves of Eastern territories and successfully competed with the Orientals in supplying their own trade markets, the Occidental is in Asia, and his presence there, even though deplored and denounced by the native patriots, neither can be denied nor ignored.

Just at present the stiffening of the Asiatic's neck has led to his inviting upon himself the ire of the Occidental, brought up in the belief that the white man is destined by right divine to dominate the world at large—especially that part of it peopled with men and women darker in colour than himself. The young Oriental, however, does not bow his head or

bend his knee to the Westerner simply because he is a Westerner. The Occidental has been taught to expect homage of that sort. It irritates him to see the present generation of Orientals refusing to grovel in the dust before him. He characterizes the new Asians as arrogant upstarts and sighs for the good old days when the white man was allowed to be the unquestioned dictator of all he surveyed in the East.

If this man had far enough vision he would plainly see that it is really conducive to his own best interest that the Easterner is becoming more and more permeated with the desire to demand—to successfully demand—an equitable and just treatment from the European and American. So long as the Asian showed a slavish disposition—so long as he was in a drugged state and permitted Western exploitation—his reaction on the Occident essentially was of a strictly degenerating nature. A subject, servile race has a pernicious effect on the manners and temper of the ruling class, especially if the latter already is prone by nature to be snobbish and imperious. The influence

of a slave upon its master never is uplifting. He who would keep his fellow-being in the ditch must himself remain marooned in the mire.

But the average Westerner in the East is in no mood for such philosophising. Rather he is apt to brood over the "menace" which the rising Orient, to his way of reasoning, inevitably must offer to the Occident. From this premise he jumps to the conclusion that all white men should form a pact to nip the new spirit in the bud and keep the Asiatics in their places. His training, of course, precludes his stopping to consider the morality of such a proceeding. To him all is fair so long as the Westerner is able to keep his superior position in Asia.

"The menace of the new Orient" is a catchy phrase, coined to appeal to the basest of race prejudices. It is not of much intrinsic worth, for the idea of Asia preparing to over-run the West never has occurred to any responsible Oriental. Moreover, for generations together Asiatics will have too much to do in connection with putting their own houses in order to permit their going out to Europe or America to capture new territory.


Some Western brains are obsessed with the idea that an expanding Orient has made up its mind to inundate, with its surplus population, the countries reserved by Westerners for themselves. They are afraid of the Asiatic immigrant. Americans and Canadians really are so exercised over this question that the possibility of an Asiatic invasion is vexing them like a horrid nightmare. The white man in Africa, likewise, is in a disturbed state of mind. In fact, all of these nations have barred their doors tightly shut in the face of the Easterner.

Now, this legislation excluding the Oriental is so effective that both North America and Africa, under white domination, are protected from being flooded with the Asian influx. Moreover, of late years, the tide of Eastern immigration—especially of the Japanese, which nation really furnishes the largest number of Asiatic immigrants—is flowing toward South America, where the yellow and brown men are esteemed and invited, rather than detested and debarred. This doubly insures the Occidentals who live in such holy horror of what they

choose to call the "Asiatic peril." In addition to this, the Orientals from the densely populated territories are beginning to migrate to the less densely settled districts and thus a new and healthy equilibrium is being established. Moreover, as their awakening advances, the Asiatics are adopting a much better system of agriculture, which means that the tracts of land that to-day are lying waste to-morrow will be cultivated and that the acres which at present are being unscientifically farmed will, in the future, yield much more bountiful harvests, and thus support a larger population than it is made to sustain at present. As the Easterner is coming into his own, he is beginning to tap his mineral resources and turn his raw materials into finished products. This is opening new opportunities to the men and women of Asia, relieving agriculture from undue pressure and providing more facilities for wage-earners. Naturally the menace of the Asian immigrant is something that the Occident may well afford to relegate to the realm of oblivion.

The possibility of Asian aggression becomes still less when it is considered that even

in regard to establishing themselves in contro of the governmental institutions in the Oriental lands, where the white man to-day is dominant, intelligent natives are neither advocating nor working up bloody revolutions. Instead they are permitting evolution to take its course. The educated Asiatics of the lands acknowledging the United States, France, Russia and England as their respective suzerains, appear more anxious to agitate for self-government under the ægis of their present rulers than to ruthlessly wrench themselves from their present moorings. But of this more in later chapters. Suffice it to say that in a political sense, the awakening of Asia has not led the Continent to menace the Occident.



CHAPTER IV.

JAPAN'S IMPERIAL DREAM.

Practically all the Orient as yet is only semi-conscious—the one solitary exception being Japan, whose awakening to-day is complete. Lately the Mikado's subjects succeeded in conquering the Russians—a phenomenal accomplishment for an Asiatic nation to achieve, inasmuch as the white man erstwhile was considered by the “coloured” races to be invulnerable. Since the Russo-Japanese War, the Nipponese have forged ahead and extended their empire, formally “protecting” Corea and exploiting Manchuria. The Day-break Kingdom naturally, therefore, is a vexatious problem to the Occidental, for, reasons he, what is to prevent Dai Nippon from proceeding to organise Asia against the West? Herein we are told, really lies the menace of the East.

A series of fallacies have gone to bolster up this bogey.

To begin with, it is forgotten that the Japanese Asian policy, as seen in operation in

Formosa and Corea, does not bespeak an "Asia-for-the-Asiatics" sentiment. It emphatically discloses a spirit of self-aggrandizement. The Nipponese have succeeded in swallowing both these tempting tit-bits; and now they are endeavouring to gulp down Manchuria.

Now, how is this Japanese programme, viewed by the balance of the East? It does not require a great stretch of the imagination to see that the Orient is really horrified by it. Asia to-day is in no humour to change its masters—even by substituting the Oriental for the Occidental.

There is no love lost between the Celestials and the Japs, for the land of the Rising Sun, of late, invariably has dealt with the Celestial Empire in a bullying manner, realizing that its slant-eyed Mongolian cousins across the China Sea were too weak to fight back if it imposed upon them. As an instance illustrative of this disposition to take advantage of the weakness of the adversary, may be mentioned the recent stand which Japan took in the controversy regarding the Antung-Mukden

Railway. Suddenly the Japanese tyrant showed its fangs and snarled at the meek Celestials, and the latter, as usual conscious of their inferior strength at arms, and knowing that without an adequate navy they could do nothing to protect themselves or uphold their dignity, gave way before the blustering demands of their island neighbour and conceded everything that was asked for. Previous to this the Japanese had compelled the Chinese to humble themselves in the matter of the *Tatsu Maru* affair, in which might literally spelled right.

China some time ago interdicted the importation of arms and ammunition into the land, in the endeavour to insure peace and good order in the Empire, which is teeming with red revolutionaries ready to take advantage of any weak spot in the governmental armour and overthrow the present administration. Well knowing this, a Japanese ship, the *Tatsu Maru*, attempted to smuggle in a cargo of forbidden goods. The customs officials learned of the breach of good faith and siezed the contraband ship. Now, China was well within her rights in this matter, and, had her fighting

strength been sufficient, might justly have administered summary punishment to the Sunrise Kingdom for daring to disobey her laws. But China is weak and Japan is powerful and burly—the Middle Kingdom already had felt the weight of Nippon's heavy fist—and it followed therefore that the brown men made their yellow brothers get down on their knees and beg pardon for daring to do the eminently proper thing. Not only was China made to apologize for seizing the *Tatsu Maru* by saluting the Japanese flag when it was once more hoisted over the offending ship, but it was forced to punish the customs officers who had done their duty and hindered the Japs from smuggling into the Dragon Empire goods that had been placed under the governmental ban.

Several years ago Japan proved to India that it was in no mood to subordinate its own development in order to bring up the balance of Asia to its own level. When the Mikado's diplomats entered into the alliance with Great Britain in which they pledged themselves to assist the English in quelling any external or internal trouble that might arise in the "Sun

of the British Empire," the most credulous Indians were forced to admit that Hindoostan could hope for no help from the little Oriental bully in the way of securing "India for the Indians." After that there could be no question as to Japan's "Asia-for-the-Asiatics" sentiments.

Not only did Japan alienate itself from Hindoostan in the matter of the treaty, but it quickly developed that the two Asian lands were destined to be bitter rivals in the Oriental marts. To-day partially awake as India is, it already has begun to question Japan's right to monopolize the Asiatic trade, and is not only making a desperate attempt to drive the Nipponese from its own home markets, but is beginning strongly to compete with them in the Chinese markets.

It has not taken India long to realize that it has a lesson to learn from Japan if it is to seriously contest that nation's trade supremacy in the Orient. For instance, in 1907, half of the cotton that was imported into the Kobe district came from India, some of it after being worked up into manufactured products,

was returned to the land from whence it originally was shipped, and there sold cheaper than the Indians could manufacture the same goods at home, although the Japanese had been forced to pay for the freightage both ways and assume all sorts of vicarious charges. In order to master the mysteries of trade that made it possible for Japan to work these commercial wonders, India has been sending its young men to the land of the Rising Sun to worm their way into factories and learn just how the trick is done. Those who do not secure work in the mills attend the excellent technical schools that abound in the Mikado's Empire, and every endeavour is being made to wring from the now unwilling Japs the secrets of their success.

The balance of the Orient likewise is coming to realize the futility of seeking to continue along the old lines when a modernized competitor is snatching all the prices out of their hands. Japan learned its lesson from the Occident and adapted Western methods to Oriental requirements, and it therefore follows that the other Asiatic lands choose to go to school to Japan instead of taking the

more round-about way of learning from the West the arts and crafts that had made the Occidentals the masters of the whole world, and applying them to fit their own conditions. As a consequence, India, China, the Phillippines, Siam and the smaller Asian lands all have sent their quota of students to the Japanese industrial schools and factories to master the methods of Dai Nippon.

Naturally enough, in view of all this, there is not much danger of the Orient permitting Japan to ride on its back in place of the Occidental.



CHAPTER V.

ORIENTAL TRADE SUPREMACY.

In one respect, however, the Orient really is menacing the West, and so earnest and open-minded is Asia that no pretence or apology whatever is made on account of it, nor is any effort put forth to hide it from the Occidental. The Easterner has thrown down the industrial gauntlet and from now on Asia is destined to witness a progressively intense trade warfare, the Occidental scrambling to retain his hold on the markets of the East and the Oriental endeavouring to beat him in a battle in which heretofore he has been an easy victor.

The war won, and Japan's Empire extended over Corea and in a measure over Manchuria, Dai Nippon has entered the lists commercially to capture Asia. To-day there is no doubt that the Japanese, who have succeeded in learning the most efficient and economic methods of production, transportation and finance, and who have worked hard to possess themselves of

every facility that the exigencies of modern trade require, will make it increasingly hard for the Westerner to retain his former trade monopoly of the East.

India, too, is making haste to follow in the lead of Japan in this matter. Everywhere in Hindoostan, mills and factories are being erected, whose products are to supply the Far-Eastern as well as Indian trade. Most of these plants are financed by natives, and Indians manage and are employed in them.

As the awakening of China is proceeding, the industrial life in the Dragon Empire is receiving a new impetus. Smoke curling from the tall, gaunt chimneys in the larger Celestial cities, forcefully reminds one that the day of motive power has dawned even in slow-moving China, and that the country is preparing to take its place alongside the other Asiatic nations in the fight for trade supremacy.

Indeed, the trend of feeling in all Oriental countries seems to-day to be to patronize and thereby develop home industries. This sentiment is so acute that even at this early stage there is considerable feeling in India against

Japan, since the Indian is anxious to do all in his power to keep his own market and the markets in other Oriental lands in his own hands and not permit them to be monopolized by Japan. Similarly, there is to-day considerable rivalry between India and Japan, each of whom is anxious to wrest the China trade from the hands of the Occidentals, and this spirit of competition daily is increasing in its intensity. On the other hand, China itself is desirous of exploiting its own markets instead of being exploited by the subjects of the Mikado, or by the Indians.

While Europe and America are ahead of Asia in the industrial race, inasmuch as they have made science the handmaid of industry, the cheapness of labour in the Orient is a factor that must be reckoned with. Furthermore, home industries protected by high tariffs and subsidized by the Government—both these policies are more and more coming into prominence in Asia—can well afford to compete with American and European imports. The latter are at a further disadvantage since they must pay more freightage, insurance and other

vicarious charges than the Asiatics who seek to control the Oriental markets.

Moreover, in competing with the Occidental commercialist, the Oriental has awakened to a dynamic realization of the futility of pitting unimproved machinery and methods against modern modes and appliances. Casting aside his former sense of complacency, he is studying the sciences and arts that have given the West its material prosperity. He is putting the result of his investigations into practical use, as a rule recasting the Occidental methods and tools to suit his peculiar needs and in some instances improving upon them, to a greater or less degree.

For all these reasons, the new spirit of the Orient is destined to make Asia the battlefield of an industrial warfare of unparalleled dimensions.



CHAPTER VI.

AUTOCRACY TO LIMITED MONARCHY.

The *esprit de temps* which has inspired the Orient to reorganize its industrial system is also bringing about a veritable political revolution in Asia. The wave of democracy is dashing headlong against the rock of Eastern absolutism that for ages has been considered unshakable, and to-day, before this onslaught, the mountain of Asian despotism is crumbling to pieces. Despotie government, which for hundreds of years has been considered a purely Oriental institution, and which even now is regarded by conservative Occidentals to be the only form of administration that is possible in Asia, or that is suited to the temperament of the Asian, at present rapidly is being done away with.

Turkey and Persia have just freed themselves from the yoke of despotism. Abdul Hamid, the late Sultan of Turkey, and Mohamad Ali, the late Shah of Persia, remained unleavened with the spirit of our times. They paid the penalty

for their unpardonable failure to modernize themselves in obedience to the new mood of mind that to-day is swaying Asia. Both of them have been deposed from their thrones, having been vanquished by the surge of demand for popular rule. That in time appears to be destined utterly to destroy one-man government everywhere in the Orient. The younger generation of Turks and Persians is imbued with the longing for liberty. The older people, infatuated with the past, are in favour of the continuance of the ancient order of things. Each faction recently fought fiercely to subdue the other. The liberty-loving younger men won out in the scuffle, while those who were in league with the despots lost the fight. It is but a question of a few years when cosmos will be evolved out of chaos in Turkey and Persia, and meanwhile these lands are being governed by monarchs whose power is limited by a Constitution.

Governmental change in Hindoostan has not reached the pitch that it has attained in Turkey and Persia, but India has come to be a veritable volcano active with political agita-

tion which has for its platform the initiation of a representative government. The agitation in Hindoostan is less concerned with revolt against British rule and more with the democratization of the administration. The large percentage of the political leaders in Hindoostan declare that there will be no objection to the English remaining in the land provided they prepare Indians to govern themselves, and continue substituting the native in lieu of the foreign agency, until, in the course of time—and a short time—the government of Hindoostan will be conducted by its own people. The English seem to be half-heartedly complying with this importunate demand of the people. The admission of a Hindu Councillor in the sanctum sanctorum—the Executive Council of the Governor-General—and the recent enactment and application of the Morleyan reform scheme, which gives Indians more voice in their administrative affairs, can only be interpreted as an indication that the spirit of the age is prevailing upon the Britishers to liberalize the administration of India.

Similarly, the Dragon Empire has started on its career to give, by instalments, constitutional government to the Celestials. Local self-government will be the first reform instituted under the new order of things, to be immediately followed by a complete revision of the criminal code and the reorganization of the national finances. In 1916, if all plans materialize into action, parliament will be summoned and a premier will be named to act as the head of the executive government. In a word, in China the death warrant of absolutism has been signed during this decade.

As in China, so in the Philippine Islands: the administration is becoming progressively democratized. Americans have granted the Filipino almost complete municipal self-government: he elects the members of the city corporation and selects its chairman. The provincial government has also been almost entirely given to the natives of the land. The Governor of the Province, as well as two-thirds of his Council, are elected by the people. On October 16, 1907, Hon. William H. Taft, the present President of the United States, then a

Cabinet Minister of the land of the Stars and Stripes, formally opened the Filipino Legislature, all the members of this assembly being elected by the natives of the land. The Upper House is not yet placed within the vote of the Filipino, but he is not barred from it. Four of the nine members of the upper assembly are Filipinos. Over and above this it may be stated that the natives of the Philippine Islands hold the highest governmental positions, and are increasingly displacing the American office-holders. The Lower House is presided over by a Filipino.

In Japan, the popular form of government has been in existence for nearly a generation. Daily the powers of the Mikado are becoming more limited. Fifty years ago the Mikado was the autocratic ruler of Japan. His word was law. There were Councillors to be sure, but the Emperor was not at all bound by the advice they gave him. The present Japanese Mikado saw the folly of such a procedure and, of his own accord, began limiting his powers and rendering his subjects supreme in the land. The work of educating the people

for popular government has now been going on in Dai Nippon for nearly half a century, and as a result of it the Oriental Isle is a limited monarchy. To-day the parliamentary form of government is in full operation. A Premier is at the head of the executive end of the administration, and legislation is enacted by the Japanese houses of parliament. The Mikado still is at the head of affairs in the Sunrise Kingdom, but he derives his authority from the love of a grateful people more than from divine right. Moreover, every sign is extant to prove that the Japanese people are being progressively democratized.

Japan, the Philippine Islands, China, India, and Persia constitute the principal part of Asia, and in all these countries despotism is in the last throes of death. But the passing of one-man rule, with its tyrannies and primitive vagaries is not confined to these larger countries of the Orient alone. The backbone of absolutism has been broken in the smaller Asian lands. This is especially true of Siam, whose destinies fortunately are in the hands of an enlightened ruler who is doing all in his

power to educate his people so that eventually they will be ready to be entrusted with a form of complete self-government.



CHAPTER VII.

THE MODERN ORIENTAL WOMAN IN THE MAKING.

For centuries past the Asian has maintained two different standards of ethics—one for man, the other for woman. He has demanded of the fair sex a much higher degree of perfection than he himself has seen fit to attempt to attain. He has enjoyed plurality of wives, but has denied woman the right to have more than one husband, and, in some parts of the Continent, even has forbidden her to remarry should her spouse die. While man has been accorded the privilege of casting off his wife at will, as he would discard an old shoe, the woman is not permitted to avail herself of a like opportunity and rid herself of the burden of a man whom she has ceased to love and respect.

The net result of enforcing these dual standards of ethics has been the deterioration of Asiatic society. The Oriental woman, treated as an inferior, condemned to illiteracy and the

seclusion of the harem, has been incapable of intelligently discharging her duties as a communal entity. Man has not enjoyed the beneficent effect of woman's comradeship. All these and other factors have contributed toward the degeneration of the various peoples of Asia.

So long as the intelligent Oriental refused to see the injustice involved in maintaining two different standards of conduct for the two sexes and the natural harm resulting therefrom to society, there was no hope for the cure of the sores that afflicted the Asian body politic. The new awakening that is thrilling the Orient to-day, however, is influencing the modern Asiatic to perform a radical social operation and cut away all traces of this cancerous growth. This means that the death warrant has been signed of ugly features of Asian life such as polygamy, enforced widowhood and the seclusion of woman, and as a natural sequence, the woman of Asia in the future is to lead a healthy, unfettered life.

Of course, the larger proportion of Asian men still are so conservatism-crazed that

they desire to keep the fair sex chained to the post of ignorance, but this species is disappearing from the centre of the Oriental stage. The progressive Easterner to-day is the woman's man. He believes in woman's right to equal privileges with himself. His is the gospel of female education; and he preaches this sermon to man and woman alike. He exhorts woman to come out from her privacy, to take advantage of modern schools, to scientifically train her brain and muscle, to engage in the uplift of her kind. He admonishes man to file the fetters of the fair sex and furnish the capital to establish and maintain schools and academies for growing girls and classes for adult women. Thus, the sexes, instead of playing at cross-purposes, are co-operating with each other in the endeavour to further the material and moral interests of the women of the Orient. Under this impetus the Asian woman is rapidly coming into her own and rendering herself capable of discharging her legitimate functions and shouldering her responsibilities.

The greatest forward movement in this

respect has taken place in Japan. There the education of the girls is free and compulsory, and at least half of the 6,000,000 odd Japanese school-children are members of the fair sex. Japanese girls, moreover, are ubiquitous in the business world. They enter into any and every trade and profession until recently looked upon as man's especial preserve and fill their positions to the entire satisfaction of everyone concerned. The marriage age is slowly advancing to between eighteen and twenty-five and the educated maid insists upon selecting her husband-to-be. The advanced Nipponese women are venturing into political reform movements and are agitating for the enfranchisement of their sex and the removal of all disabilities under which they unjustly labour. These wide-awake women are doing important work in educating the less advanced members of their sex and thus are helping to raise the tone of the entire Japanese womanhood. The enlightened, patriotic Japanese woman is now quite freely acknowledged to have furnished the moral strength that helped the Sunrise Empire win her victory over Russia. Ten years

before the Russo-Japanese war she constituted the backbone of the Land of the Rising Sun in the China-Japan war. To-day she is coming to be regarded as the chief strength of the nation, and as such is being carefully trained for her life-work.

Of course, the advancement of women could not go on in Japan without inspiring the Dragon Empire to similar activity. In China, too, woman is shaking off her shackles. The late Dowager Empress did much to mitigate the sorry condition of her women subjects, and principally owing to her influence, foot-binding received its deathblow and "natural feet" now are coming to be fashionable in the Middle Kingdom. Free and compulsory education for girls on the same basis as that provided for boys rapidly is opening the eyes of the rising generation of Chinese girls to their limitations and possibilities. The more progressive amongst them are taking an active part in various social and political reforms and are announcing their intention to choose their own life partners and do what they believe is for their best interests, disobeying

their parents, if necessary, in order to do so. Indeed, some Celestial maids have conceived the idea of initiating a strict "marriage strike" if forced into matrimony against their will and wishes.

Hindoostan is not lagging far behind China in matters of woman-emancipation. Here, likewise, active educational propaganda work is bringing woman to the front of the stage. In the universities already many Indian women are snatching the highest degrees from men, climbing over the heads of hundreds of members of the sterner sex in order to reach the places of honour. In two or three of the Native States girls of a certain age are compelled to attend free schools. In British India, a comprehensive system of free and compulsory education has not yet been designed; but every year it is becoming plainer to the Government that such a course is desirable. Even as it is, girls are taking advantage of the existing scholastic institutions and under the impetus of modern education most of the old-time institutions that held women down in Hindoostan are crumbling to pieces.

Seclusion is going out of fashion. Child-marriage is being looked upon with disfavour, and "choice" marriages—in contradistinction to matches arranged by the parents of the contracting parties—are coming to be more or less common occurrences in Hindoostan. In India, of all Asian countries, widowhood has been enforced by society with the extremest rigour; but even this cruel custom is fast disappearing. Here and there young widows are being re-married; and the intelligent, high-caste Hindus are setting commendable examples in this respect.

The Persian woman also is becoming modernised. Some of the more advanced women of Iran are anxious to be given a chance to sit in the Majlis-Parliament. To-day the women of Persia are going to school and becoming educated. They are devouring newspapers and books and themselves are writing articles calculated to encourage their more timid sisters who have not yet ventured out from the shadows of the past. The wives and female relatives of several Persian editors work with them, looking after women's departments in the publications.

The women of Arabia, Egypt and Turkey—in fact, of all the Oriental lands where the Muslim influence has been the dominant feature—like their sisters in Persia, are on the high road to emancipation. The intelligent Mahomedan world to-day is affirming in positive language the fact that the founder of Islam did not decree that woman was to be ranked as the inferior of man. In fact, it is said, that the Prophet really improved the feminine status from what it had been before his advent. Muslim apologists are not lacking who solemnly declare that the custom of veiling women and keeping them in seclusion in a world of their own, from which all men, with the exception of the nearest relations, are religiously excluded, did not, contrary to the prevailing notion, actually originate with the Mahomedans, but instead were copied by the Arabs from their neighbours, the Chaldeans and Assyrians.

It matters not what country of Asia you may survey—in each and every one of them you will find that the leaven of divine unrest is working in the masses of women. The era of emancipation is dawning upon Oriental

womanhood; and the intelligent Asiatics hail it with the greatest enthusiasm, since they are convinced that the awakening of the women of the Continent eventually spells prosperity for Asia.

It cannot be denied that the masses of Oriental women are, as yet, woefully uneducated, and as a result, ignorant of the issues which involve their liberation from the old regime that relegated them to a secondary place in the communal scale. But throughout the Eastern world the educated woman is demanding her rights, albeit feebly, and the ferment of discontent is agitating even the illiterates.

If you need a palpable proof of the virility of the feminist movement in the Orient, all that is necessary is the examination of the women's press of Asia. Many of the larger Chinese cities have one or more papers—some of them dailies—exclusively devoted to feminine interests. Japan has a number of women's publications, one of them being the "Twentieth Century Woman", owned and edited by Miss Uta Imai, at Tokyo. There are several periodicals in India published by and for women. All these

publications are interesting as indicating that a new order of woman, conscious of her powers and willing to fight for her right, is coming into being in Asia.



CHAPTER VIII.

WHERE WOMAN HAS THE UPPER HAND.

The entire Orient usually is considered to be a sort of male paradise, where the female alternately serves as man's slave and plaything. However true this may be of certain parts of Asia, there is at least one country—Burma—where woman has the upper hand of man. There the male takes a back seat, not through a generous impulse of feigned chivalry, but because of his inferiority. There woman is the undisputed ruler, the supporter of her husband and the head of the family. No other country in the world furnishes a parallel to this little province of the Indian Empire.

Everywhere in the land of pagodas, woman is ubiquitous. In the shop, in the home, in the temple, in the market place, on the exchange, you will find her, in her tight-fitting jacket with its loose sleeves, and a scant petticoat—always scrupulously clean, for, a dirty Burman woman is seldom seen—always smilingly complacent—always serenely capable. If you go into a jewelry store

where thousands of rupees worth of precious stones are displayed for sale, you will learn that a woman owns and manages it, and that all the clerks are women. If you stroll into a booth in the market where the total stock of fruit is not worth fifteen rupees, a woman will hand you an orange or a mango and accept the coin in payment. If you see, on the river-bank, a gathering of people clad in rich-hued garments, you may think it is a picnic party; but it will prove, on closer investigation, to be a band of Burmese women washing the family linen in the river and making a gala occasion out of what usually is looked upon as wearisome work. In the railway station a woman sells you tickets. In the hotel, a woman is your host. If you are looking for an amanuensis, a Burmese girl can readily be secured who will take your dictation in shorthand and deftly hammer the keys of the latest model typewriter as she transcribes her notes. Not long ago a woman stockbroker in Rangoon died, leaving behind her lakhs of rupees, all amassed by her own ingenious operations on the exchange. Indeed,

the major portion of the retail trade of the country is in the hands of the Burmese women; and even in the remotest rural districts seldom is an illiterate female to be found.

It is impossible to tell whether the smiling woman who serves you is married or single. There is nothing about her name to indicate whether she is "Miss" or "Mrs." The Burmese woman is too independent to permit such humiliating tagging, to which even the most militant suffragists of England submit without a murmur. Maid or wife, she is called "Mah", and unless she has a herd of children kicking about underfoot, or nurses her baby as she waits on you in booth or shop, you never can tell whether or not she owns such a luxury as a husband.

For, in Burma, a husband is truly a luxury in every sense of the word. In that land it is literally a case of:

"Everybody works but father, and he sits around all day,
Toasting his feet by the fireside, smoking his pipe of clay.
Mother takes in washing, so does sister Ann.
Everybody works at our house, but my old man."*

* The chorus of a popular American song.

The man of Burma is like the lily of the field. He toils not, neither does he spin. He dresses foppishly in fine, white linen, his costly garments richly embroidered with colored silks, his head crowned by a gay-hued turban. And all the time he slouches about and smokes, while his wife is grinding out the family living in the business world. Moreover, the Burmese man is proficient in arithmetic. He figures that if one wife can keep him in comfort, more than one will maintain him in luxury, so he marries two or three wives and they see to it that he is provided with everything necessary to the comfort and well-being of a gentleman. Each wife maintains an establishment of her own and earns the wherewithal to keep the domestic machinery running smoothly and furnish pocket-money for her coxcomb husband. The man boards around among his wives, living first with one and then with another, as the spirit moves him.

Marriage in Burma is purely a secular affair. No wedding ceremony of any kind is performed to celebrate the occasion, other than

a feast given to the relatives and friends. If the young couple meet with parental opposition, elopement is unhesitatingly resorted to. They do not have any trouble in the matter in the way of securing a license or finding a priest to perform the ceremony. They simply hie themselves to the woods, remain there for a day or two, and then return home husband and wife, to find a fine feast prepared in their honour. The young man and woman eat rice out of the same bowl and that is all the service that is necessary legally to unite the two together.

It is so easy to secure a divorce in Burma that there is no excuse for an unhappy couple remaining bound together in wedlock. If the marriage does not turn out satisfactorily the husband or wife repairs to the village elders and states the grievance. The elders endeavour to reconcile the ill-mated pair, but if the complainant proves the charge of drunkenness, opium-smoking or extravagance against the other party, or simply pleads incompatibility of temper, they declare the marriage annulled, and that is all there is to

it. The man finds another wife to look after him and the woman cares for her children, if she has any. This is no hardship for her, however, for she maintains them, clothes, feeds and educates them and gives them a start in life, whether she is divorced or not. Despite the ease with which the exit from marriage can be made, divorce is uncommon in Burma.

The Burmese woman is a beauty. Her eyes are deep, liquid black or dark brown. As a rule her forehead is high and well-rounded out. The oval effect of her shapely head is accentuated by the fashion in which she wears her hair twisted in a huge knot right on top of her head. Her profile is cameo-like. Her complexion is a fine yellow or light-brown, and when her lips part in a ruby smile, wreaths of dimples are dotted all over her exquisite face. She uses quantities of powder and cosmetics, and the paint brush is no stranger to her face. She is modest, as a rule, about wearing ornaments, although frequently she wears a handsome necklace and bracelets and sometimes fastens jewels to her nostrils and the lobes of her ears. You never will see

jewelry of any sort, however, adorning a woman who is past forty, for after that age is reached she hands it over to the younger women of the family, strictly abjuring all ornaments from that time forward. Her nails are carefully manicured, and, taken as a whole, she is a dainty picture, from the soles of her shapely feet to the crown of her pretty head.

Indeed, so beautiful is the woman of Burma that, as a usual thing, the traveller who goes there unmarried succumbs to her charms. Many of the European married men even seek a light-o'-love from amongst them. The Burmese girls are easily wooed and won by foreigners, for, they are simple hearted and credulous to a fault, and they feel flattered by the white man's attentions. Moreover, the comparative ease and comfort promised them by alliance with Europeans appeals to their love of luxury.

As a rule, the woman of Burma is well educated. The portals of the University of Rangoon and the schools of the land have been open to her for years, and she has taken good advantage of her opportunities. She is fond

of music, dancing and gaiety of all kinds. Life for her, in spite of her incessant labour in the hurly burly of the business world, is a round of pleasure, and she taps her tiny feet and waves her rosy finger tips, and blows clouds of cigarette smoke about her, and laughs at fortune, be it good or bad. The Burmese woman is an inveterate smoker. Everybody in the land is, for that matter. Men, women and children puff incessantly at enormous cigarettes, eighteen inches long and a quarter of an inch in diameter, that would kill them in a short time if they were made of pure tobacco, for Burmese tobacco is exceedingly strong. As it is, at least three-fourths of the filling of the cigarette, which is wrapped in a banana leaf, is composed of harmless herbs.

The social life of the Burmese woman is every bit as independent as her business activities. There appears to be no distinction between conventionality and unconventionality. No chaperon is necessary in that land of freedom. The sexes take part in the same games, attend the same class of amusements

and, to all intents and purposes, are one. In spite of this free comradeship, there is comparatively little immorality. The world has been taught to believe that the Burmese woman is morally lax, but this is not true. She is simple in her susceptibilities, but constant as a dove to her mate.

The position that woman occupies in Burmese society is due to Buddhism—the dominant religion of the land. This probably is the only one of the great religions of the world that does not introduce invidious sex distinctions amongst its dogmas and doctrines. In Burma, the tenets of Buddhism are strictly adhered to and regularly applied to every-day life, and it naturally follows that in the pagoda land, woman should have perfectly even privileges with man in every respect—whether it be a matter of money, property rights, divorce, or any other vital thing affecting the life of humankind.

CHAPTER IX.

THE MODERNIZATION OF JAPAN.

The last half century has seen Japan pass through a wondrous transition. In 1860, it was an insignificant, weak nation. Few intelligent people outside of the country were alive to its existence. In 1910, Dai Nippon has come to be ranked as a first class world power. Even the comparatively ignorant in all parts of the globe discuss its affairs with a measure of keenness and understanding.

When, in 1853, Commodore M. C. Perry went to Japan in charge of four American war vessels, he found the land dominated by feudalism; the Mikado a mere marionette manipulated by the Shogun, who stood at the head of the military ring. At that time the Japanese were prohibited from leaving the land and foreigners were debarred from entering it; naturally there was little outside commerce, barring a trifling coasting trade done by unpretentious sailing boats. All inland travel was performed by means of the pack-horse or the palanquin. There was no navy and the

army had to depend upon the armour, bows and arrows that had known practically no improvement for a thousand years.

If the ghost of Perry to-day migrated to Japan it would find the country to be far different from what it was in 1854. Now, the four main islands of Honshu, Kynshu, Shikoku and Hokkaido, together with 600 smaller ones, grouped in the shape of a crescent converging toward the sunrise-point, comprising an area of 160,000 square miles and with a population of almost 50,000,000 souls, represent a consolidated empire, ruled by a potential Mikado, the Shogun Yoshinabu Tokugawa surrendering his usurped authority in 1868, the date from which the "Meji" or "Restoration period" is counted. Instead of her old-world feudalism, the Day-break Kingdom at present has an elective Diet and a House of Lords—an administration that at least pretends to be constitutional, if not actually democratic. The Japanese is not forcibly prevented from leaving his country; nor is the foreigner debarred from entering it. Japan sends its manufactures to the four corners of the world in its own mercantile

marine, and its coast line, broken by countless bays, provides safe and commodious harbours for alien commercial vessels. Railways, metalled roads, telegraph and telephone systems render internal communication both easy and cheap. Dai Nippon's navy and army recently demonstrated their strength and efficiency. In Industrialism, Japan is coming to successfully compete with the Occident on equal terms.

Commodore Perry really had a foretaste of this tremendous transition when he returned to Japan a year after his first visit. In 1853, he found the Japanese in no mood to assent to his proposition to throw the land open to American trade. In 1854, however, the Nipponese readily agreed to the American proposal. Just what happened during the intervening twelve months between the two visits to cause Japan to change its mind is a psychological problem that no one ever has succeeded in solving : but the fact remains that it completely reversed its policy to which it had adhered for ages ; for, the throwing open of the country to American trade meant nothing short of the introduction of the opening wedge for other

nations to demand and secure similar concessions.

The white man came to Dai Nippon, as he went to other parts of Asia—lucre lured him to the East. But whereas in other countries the Westerner fell to exploiting the Easterner and the latter meekly submitted to being drained of his resources; the Japanese, as soon as he came in contact with the American, made up his mind to rise to the heights of the Occidental. As a consequence of this change in its attitude, the Sunrise Kingdom to-day is a first-class world power whereas the balance of Asia is still in a half-awake condition.

I have asked many distinguished Japanese statesmen how it happened that their people answered the white man's knock at their door by making an assiduous—and aye, successful—effort to raise themselves to the material efficiency of the intruder, while in other parts of Asia the coming of the Westerner has resulted in the subjection of the Oriental; but to this query no satisfactory answer has been vouchsafed me. Probably, this is one of those riddles which the world never will be able to

solve: and we may just as well make up our minds that, by a lucky stroke of good fortune, Dai Nippon blindly plunged in the right direction. Be this as it may, there is no denying the fact that since 1854 the process of modernizing Japan has been going on, at first quite slowly, but in later years quite rapidly, gathering impetus as it went along.

A country cleft by cliques cannot possess the strength to resist foreign exploitation: naturally Japan's resolve to open the country to aliens and yet not permit itself to be over-ridden by them meant death to its caste system. At the time of Commodore Perry's arrival Japan was split up into several feudalistic factions. Just when this institution originally was established in the land is not definitely known, but indisputably, at that date it had been in existence for hundreds of years. This system gave the supreme place to the Mikado, who sprang from a family that had ruled the country for 2,500 years; beneath him came the Shogun, the head of the military; next in order were the Daimios—barons of various ranks. Each Daimio had his own stated num-

ber of retainers—Samurai, who bore two swords, followed fighting as a profession, and when, not fighting figured as gentlemen of leisure. The Samurai ranked above the agriculturist who, in his turn, was classed as the superior of the merchant. Beneath the traders came still another stratum of humanity—the eta—which occupied practically the same position as the “untouchable” or “pariah” does in the polity of Hindoostan. This caste system hung like a huge millstone round the neck of Japan, and the first accomplishment of the new era in the Land of the Rising Sun was to fling aside the distinctions and give a new status to the depressed classes. In 1871, the territorial régime of the Damio, the feudal barons, was displaced by a centralized administration at Tokyo; and coincidentally the old order of society was disintegrated—the Samurai were compelled to lay down their swords and give up the special privileges which they had enjoyed for so many centuries, and the eta was recognized as a full-fledged human being.

A stroke of the pen can not free a nation from its heritage of caste prejudices that have

passionately clung to it for centuries; but good laws, if conscientiously and perseveringly administered, succeed in at least preventing the rising generation from coming under the thralldom of feudalistic feelings. Japan, by immeasurably wise and patient work, has won the war it waged to keep the minds of its coming men and women untainted by the virus of clique consciousness. To-day, there is no socially submerged Japanese—the *eta* is actually gone; and gradually the blue-veined people are losing their obsession regarding the superiority of high birth. Of course, this must not be construed as meaning that the nobility and gentry at present are *non est* in Japan; for the reverse is the truth. However, it does imply that the onslaught of democracy is progressively destroying notions of privileges of birth, and is raising the status of the proletariat, bit by bit, to its God-ordained standard.

Drastic as was the measure legally abolishing the feudalistic distinctions, it cannot be said to have been positive in character. To be certain, the initial work always is negative in

nature. You must pull down the old structure—strengthen the foundations—so that they will be capable of bearing a more imposing and substantial building. You may save such material as may be fit to be used over again, but tear down the old rookery you must. However, razing the old edifice does you no good unless you set to work in right earnest to build a new. When the law ordered the demolishing of the old feudalistic superstructure, it merely thrust upon itself the work of laying a more solid foundation and erecting a bigger and better building.

This Japan determined to do as soon as feudalism had been swept aside—officially. Unlike other self-sufficient nations of the Orient, Dai Nippon looked into itself and saw that, without going to school to more materially advanced peoples and inviting some of their members to actually help in fashioning the enterprises, it would be unequal to the task of doing as good a job of reconstruction as it wanted to do in order to successfully compete with the Occidentals. No sooner did Japan realize this than it set out to formulate

practical measures. Instructors were imported from Europe and the United States of America. American experts organised the system of education. Men from France codified the laws. Englishmen helped to lay the foundations for the navy and also to pave the way for a constitutional monarchy. Germans took the army in hand and also taught the Japanese to establish hospitals. Other foreigners assisted in overhauling industrialism and establishing all the various enterprises of modern society—newspapers, railways, telegraphs, a postal system, a mint, etc. The net result of all this to-day is that not an institution, industry, method or practice that existed in the land has escaped the touch of the fairy wand of evolution.

The shrewdness of the Japanese consists not so much in the fact of their appreciating and employing foreign aid to help in their uplift, as in their clear understanding, from the very start, that this alien assistance must be tolerated only as an unavoidable temporary evil. With this end in view, the outsiders were engaged not only

to do the work of reconstruction, but also to teach the Japanese to carry it on utterly independent of their aid. In addition to this, the Nipponese sent out the best equipped amongst the rising generation to foreign lands to shift for themselves and learn the modes of doing work of all sorts obtaining in other countries, to return to their home land and enrich it with what they had learned. They employed these means to eliminate the necessity of foreign help and to render the Japanese self-dependent and self-contained.

Just how a moralist may view this policy is beyond the scope of this chapter; though parenthetically it may be added that to-day in the Cherry Blossom Land one comes across many pitiful specimens of this elimination process, and in view of these instances, it is impossible to write without expressing resentment against conditions that force a nation to follow such lines of evolution. Apart from this, however, from the standpoint of one who achieves what he sets out to accomplish, there is no doubt that Dai Nippon has followed a successful policy, no matter whether or not it

possesses ethical merits. In this respect, Japan adopted the Western code of morality when dealing with their Occidental instructors.

As a direct result of employing the foreigner to put a period to his own usefulness by training his Japanese pupil to take the teacher's place, and of sending the Nipponese to be taught in the very Occidental institutions that graduate Western experts, Dai Nippon to-day is able to conduct its own enterprises without alien assistance. Thanks to this line of action, at present the Japanese is a self-contained community—independent of the good offices of the European in conducting its governmental, military, naval, educational, industrial, agricultural and social affairs.

What is really more significant is the fact that Japan is self-sufficient not merely in virtue of what it has learned from the outside world, but strictly on the strength of its own ingenuity. Of late years the Land of the Rising Sun has shown a rare degree of intellectuality in invaluable discoveries and inventions and improvements on old methods, in the care of great armies, in the matter of

hygiene, sanitation, antiseptic surgery, commissariat, transportation, equipment and conduct of battleships, torpedo practice, improved rifles and gunpowder, as well as in the peaceful branches of applied science. The Japanese troops are equipped with a rifle, of home invention. The field guns they use were invented by General Arisaka. These guns are manufactured at the Krupp works in Germany, but they were designed by Japanese experts. The smokeless powder used by the Japanese was one of the surprises of the Russo-Japanese war. This was invented in Dai Nippon by the natives; and now they are using a smokeless coal on their war vessels that will permit them to move about without a sign of smoke or fire. All this means that the Nipponese possess a much higher grade of intellectuality than is given to mere copyists. Indeed, they have reorganized their institutions in such a manner that even the Occident is beginning to realize that it must go to school to them if it wishes to remain in the forefront of civilization. During the course of the Russo-Japanese war an

English Admiral remarked that England needed to adopt the Japanese method of training stokers. Other Western nations are making statements like this, understanding that in the years to come they will have to learn as much from Dai Nippon as it learned from them in the decades gone by.

CHAPTER X.

FLAWS IN JAPANESE MODERNIZATION.

Japan, of course, has not reached the pinnacle of perfection in modernizing herself. Even the most ardent admirer of the nation will make no such claim. Wondrous as has been the transition, its work is but partially completed, and you can not study any Nipponese institution without noticing that many changes must yet be wrought.

The democratization of the Japanese government, for instance, has been accomplished in name only. In 1875, the first step was taken toward establishing a representative government, when a Senate and an Assembly of Governors was opened. In 1889, the Constitution was actually proclaimed, the Imperial Diet assembling for its first session in 1890. But despite the Houses of Parliament, the administration is not as representative of the people as it might be. Indeed, a close examination reveals the fact that it is an oligarchy more than anything else, since the Mikado and

elder statesmen rule the land while the members of Parliament regale themselves with delivering and listening to edifying speeches in the Diet.

That the few should rule Japan is in the nature of things. The Nipponese has not been made over to such an extent that the patriarchal can safely give way to constitutional government. And the Mikado and the Genro (the elder statesmen, such as Princes Yamagata, Marquis Katsura, Count Inouye and the late Prince Ito) are the very personages who should constitute the real powers that be in Dai Nippon ; for these are the men who have lifted the land out of a condition of inanition and set it on the way to progress. In Japan, it must be borne in mind, the advancement of the people has not come from the collective efforts of the masses, but rather the leaders have gone to work to train and utilize the genius of the people and to guide them into the path of advancement. The Sunrise Empire is gifted with capable, patriotic leaders and an enlightened Emperor, very much interested in the evolvement of his

subjects. The Government, assisted by a knot of able citizens, has awakened the nation from its stupor of ages and trained it to take the fullest advantage of its opportunities. The history of Japan would have been very different if it had lacked the impetus and guidance that the Mikado and the Genro gave to the country during the last four or five decades. In this circumstance it is easy to perceive why the government of the Dai Nippon to-day is oligarchal in character.

Whereas in governmental matters Japan's modernization has not gone far enough, in the industrial realm it has been in some sense prejudicial. In a large measure Japan has modelled its commercial enterprises after the American plan. As a natural result, "trusts" are coming to menace the Land of the Rising Sun, just as they have been threatening the welfare of the United States for many years past. Not long ago the world read about the dirty dealings of the Japanese Sugar Combine, which, like its Yankee prototype, had contaminated politics. In the years to come virulent wrongs resulting from this cause are

certain to come to notice and reveal the weakness of Japan in not ridding the Western industrial system of its bane—the exploitation of the many by the few. It must be remembered that nearly all the gigantic commercial enterprises of Nippon are capitalized and controlled in each case by one or two men; and while these people continuously and rapidly grow richer, their employes earn a bare living wage—frequently not that much. As in the West, in the Daybreak Empire, factory towns, with their forests of chimneys constantly belching volumes of smoke, vitiating the air, and the severe and straight rows of cottages, making little provision for privacy or comfort, are springing up over-night.

Probably, the cruelest aspect of the new industrial life in Japan is its brutal exploitation of the Japanese child. The youngsters, clad in their gay, vari-colored kimonos, carrying cherries and lotuses and merrily singing honour to the blossoms, constituted the happiest asset of the country in the generations gone by. Now, however, these tiny tots are being pressed into the service of the industrial

moloch, since he does not give an adequate wage to their fathers. In any of the large factories little mites of humanity may be seen working in the evenings, stunting their bodies and dulling their brains in order to swell the family exchequer by a few *sens*. The mothers of these children, too, must do their round of factory labour. Japan's industrial success has been bought at the expense of its women and children, who work for pitiful pittance in factories and shops.

This only means that in modernizing its industries Japan has permitted itself to fall into some of the errors that vitiate Occidental industrialism. Just how it could have avoided these conditions and yet could have successfully competed with the Occident, it is hard to point out. Advancing democracy in Japan, however, as elsewhere, is inspiring the nation to look upon the child and the working people as the best national assets, and it is to be hoped that the succeeding years will see the Sunrise Kingdom, rid of these dark features of materialism.

CHAPTER XI.

EDUCATION IN JAPAN.

As you return to the jinricksha after attending to business in shop or office, you find the coolie, who just a few minutes ago was serving you in the capacity of a horse, quietly squatting by his little vehicle reading his daily newspaper. You rub your eyes and question yourself whether you are still in the Orient; for nowhere else on the entire Continent will you witness such a sight. Indeed, in many parts of the East, the daily paper sells for a price that places it beyond the reach of the average man; and even if the newspaper was not high-priced, the ordinary Oriental is unable to derive any direct benefit from it since the percentage of Asians who can read and write is very small. In Japan, however, it is different. The larger bulk of Japanese are literate and cheap newspapers are published in the interests of the people.

This distinction is the natural sequence of Japan's providing by far the amplest facilities for mass education of any Oriental country.

Government statistics show that the average Japanese town has two grammar (elementary) schools. To supply such facilities without seeing to it that the children of school-going age of both sexes take advantage of them, would be a wanton waste of money. Naturally, education is made compulsory. As a result of this, ninety-three per cent. of the Nipponese boys and girls attend scholaistic academies; the seven per cent. of delinquents being excused on account of physical inability or poverty.

Just what this means in Asia becomes plain when you place side by side with these figures those relating to India—which, educationally speaking, is second to Japan. In Hindoostan, four out of every five villages are without schools; ten per cent. of men and less than one per cent. of women are literate; and only an insignificant percentage of boys and girls of school-going age are being educated. Whereas Japan, with less than 50,000,000 inhabitants, expends £5,000,000 on education, British India, with its 231,000,000 population spends a bare £1,500,000. To this liberal and judicious provision of educational facili-

ties the Mikado's land owes its present progress.

The era of education began in Japan in 1871, when the department of education was formed. This was followed the next year by an Imperial rescript which declared that from that time forth the Government proposed that no village in the land should harbour an ignorant family, no family contain an ignorant member. This policy has been literally carried into effect.

The next great development of the new educational policy of Japan came in 1894-95, at the time of the Japan-China war. As a bud bursts into full bloom over night, so life in Dai Nippon broadened and developed in every respect following this successful campaign—indeed, it was not until the conclusion of this war that Japan really found her *metier*. Fighting on the battle-fields had roused the latent manliness in the little brown men of the Oriental island, and, once awakened, it proceeded to expand and express itself. Japanese reformers travelled in foreign countries studying the educational systems in vogue there,

moulding the Western models, upon their return home, to suit Nipponese conditions. Schools, academies, colleges and universities sprung up like mushrooms all over the land. The Government spent money with a free hand in the cause of education, established public free schools and heavily subsidized the private institutions.

The education of the Japanese children begins in the kindergarten, this part of their training being entrusted entirely to women. Little folks of both sexes between the ages of three and six attend these schools, where the routine consists more of play than of rigid school discipline. It may be remarked, in passing, that to-day Japan manufactures all its own kindergarten materials instead of sending to Germany for them.

In 1890, the first steps were taken to make compulsory primary education, which, up to that time, had existed in name only, a realized fact, and, in 1900, it was also made free. To-day truants are almost unknown in Japan, although moral suasion is the only force used to compel them to obey the law and go to

school. The children of the land over six years of age, must pass through two primary grades—the ordinary and higher, each with a course of four years. The two sexes are taught together during the primary courses, but are separated in the higher grades. More than 25,000 primary schools are supported by the Government, attended by about 6,000,000 children of both sexes.

Only two per cent. of the primary pupils continue their education in the middle schools, of which there are 250 in the country, and which prescribe a three years' course. Ten per cent. of the graduates from the middle schools go in for higher education. They join the industrial, commercial or normal higher schools, some of them later taking up the university courses.

In this connection it may be noted that Japan makes adequate provision for the higher education of females. A number of girls' normal schools are conducted, while there are no less than 79 high schools for girls, not including the Peeresses' School, meant for the daughters of noblemen and gentlemen, and a

number of private establishments. Many graduates from these schools go to the Women's University of Tokyo for still higher education.

The Women's University is a private enterprise; and so are a number of universities designed for men. There are seven of these in Tokyo, the Keio-gi-jiku, founded by the late Fukuzawa, Waseda, established by Count Okuma, Nippon or Nihon, Chino and Hosei, one and all offering, amongst others, excellent law and political economy courses. The Tetsugakkan and Shukio universities make a specialty of imparting higher education in philosophy and religion. There is also a university at Kyoto maintained by the missionaries, and five others are conducted by the Government in various parts of the country.

Besides these, separate Government schools have been established for every branch of official affairs, including institutions for training policemen, telegraphers and railway employés. Each student must become thoroughly familiar with every detail of his profession. For instance, a railway employé is required to become practically acquainted with surveying,

construction, the details of rolling stock and the business management of the line before he is permitted to undertake the humblest duty. This training forms the foundation for advancement in service, and applies to the police as well as to railway employés, a man serving because of his special qualifications and not by reason of any "influence" the powers behind the throne may exert in his behalf.

Whether the scholastic institution is for official, technical or literary training, low or high in the ladder of education so long as it is maintained by the Government, religious instruction is strictly barred from it. This is due to the fact that the Nipponese are a secular people, and religion, no matter what it may be, does not especially appeal to them. Through the ages they have been tolerant toward foreign faiths, except in one solitary instance, when the Roman Catholic missionaries tried to meddle with the established authority of the Government. In the ages past Indian Buddhism and Chinese Confucianism did not encounter any opposition from the

native Shintoists. To-day Christianity does not have to face the onslaught of blind bigotry. Unlike India, for instance, the family of the Christian convert does not outcast or persecute him. Due to this, the missionaries have been able to win some converts, but on the whole, the Japanese of to-day is just as much prone to secularity as was his forbears.

Religiously inclined people, especially the present-day apostles of Christianity, seen in this secularism of the Japanese a grave danger to Nippon's future progress. But any fair-minded critic, knowing how religion has hampered the advancement of other Asiatic countries, can not but congratulate Japan upon her freedom from religious entanglements and credal antagonism.

This seems to be the view of the Japanese statesmen, for Count Okuma, one time the premier and foreign minister of Japan and at present the leader of the Opposition in the Diet, after alluding to the stagnation of India, which, amongst other causes, he ascribed to the fatalistic religion of the people of that land, proudly pointed out to the writer that

his country fortunately did not have to face this problem. He also compared the religious feuds of the Indians with the credal tolerance of the Japanese, remarking that Hindoostan can not achieve what Nippon has attained until the Hindoostanees cast aside their bigotry. Count Okuma's views in this respect are shared by the other leading statesmen of his country, notably by the late Prince Ito.

Naturally enough, then, the Japanese scholastic institutions under State control or patronage strictly disbar religious instruction from the curriculum. While they do this, however, they see to it that the absence of spiritual training does not react prejudicially on the morality of the rising generation. The lack of religious exercises in the class-room is more than made up by the ethical training that the child receives in the modern schools of the land. Dai Nippon insists upon imparting a high grade of moral education ; and the little one, male or female, is carefully instructed in all its duties toward the state, society, family and individual. The Imperial rescript on education, which is like the Lord's prayer

to every Japanese, is, in itself a splendid ethical sermon. It reads, when translated :

"It is our desire that you, our subjects, perform all the filial duties to your father and your mother ; that you be kind to your brothers and your sisters ; that you live harmoniously as husband and wife and that you be true to your friends.

"Impose upon yourselves self-restraint and rectitude of behaviour.

"Extend philanthropy to the multitude.

"Advance learning, pursue your callings, develop your intellectual faculties and build up your moral character.

"Seek to enhance the public good and enlighten the world by benevolent deeds.

"Stand by the constitution and respect the law.

"In case of national emergency, enlist yourselves in the public service and show your bravery, and by every means assist and promote the principle of the Imperial Government.

"By so doing you will not only prove yourselves as our loyal subjects and good citizens, but you will also continue and perpetuate the noblest traditions of your ancestors."

In addition to the ethical training that the Nipponese child receives at school, he is given a very thorough course in deportment before he ever goes to the institution. The Japanese begin teaching manners to their children very soon after they are born, and this is the real secret of the proverbial politeness of the people.

The Nipponese, as a nation, are famed for their artistic temperament. The home training of the child does a great deal to develop

this faculty. The clothing which a new-born Nipponese baby is to wear is considered a matter of very grave importance by its mother and her women-friends, and as soon as it make its debut in the world they gather together to plan the decorations of the tiny *kimonos* that it is to wear. Wealthy parents spend fabulous sums upon the expensive fabrics that are to be used to fashion baby's wardrobe, the richest silks crepes and satins being fashioned into the most gorgeous dresses imaginable, all of them worn with rainbow-hued *obi* (sashes). Indeed, the garments which the little child of rich Japanese parents wears are exclusive in design, the patterns that have been chosen to decorate the fabric being painted upon it in water-colors by some famous artist. The materials are then given in charge of an expert stencil cutters who carry them through an elaborate process and then turn them back to the painter to be retouched. After that the stencils are destroyed, in order that no other baby may have the same design on its garment. These dainty dresses are fashioned so as to combine art and poetry, for the

Japanese mother is sentimental in her temperament where her child is concerned. If the little one arrives in the month of the Cherry Blossoms, these blooms will form the central feature of the design for the tiny *kimonos*. If the child is born during the winter months, the dresses may be fashioned of a snow-white fabric, with the rose-flush of dawn tinting it like a rising sun. Always, however, no matter what the design may be, there is an artistic setting to the design, so that from the very first minute of its birth Japanese child comes under the influence of an environment that rouses and appeals to his love for the beautiful, thus producing an instinctive art in the land. This is brought about and fostered also by emphasizing the love for flowers and beautiful objects. Thus, on a certain day, a visitor to a village may find every human being in it out of town, with all the business places closed. Inquiry will reveal that every one in the town, young and old, has gone out to see the cherry bloom, or the peach bloom, or the plum bloom. Such a procedure educates the artistic instinct of the child quite naturally, without

there being any necessity for acquiring it by rote in the schools, as is the custom in the West.

In addition to living in an atmosphere conducive to the development of love of the beautiful, the Japanese children enjoy particularly good facilities for art training. There are many private teachers and academies for this purpose, and the Government conducts an excellent Art School at Tokyo.

The universities and schools of Japan are splendidly equipped to do their work. This is especially true of the commercial and technical schools. Indeed, the wonderful industrial progress of Japan has been due, more than to any other cause, to the fact that technical training of a very high grade is provided in the schools for the rising generation of industrialists. One institution of this sort alone—the Higher Technical School, of Tokyo—costs the Government annually in the neighbourhood of two lakhs of rupees to maintain it. All of the spare time of the teachers is devoted to the investigation of the methods whereby the science of technology is applied to Japanese

industries. Experiments in silk-weaving, earthenware manufacture and the making of umbrella fabrics have been successfully carried on by this institution and many valuable discoveries and inventions have been made by its graduates.

Another important institution of a similar nature is maintained at Osaka, but here greater stress is laid upon ship-building and marine engineering, since Osaka is pre-eminently a shipping center and therefore affords excellent facilities for these studies. In the Higher Technical School at Kyoto, industrial arts such as dyeing, weaving, and designing form the foremost features of the training. It will thus be seen that the course taught in each of the large industrial schools has a direct bearing upon the local industries of the cities in which they are located.

These industrial schools teach the Japanese the most up-to-date methods of manufacture. The Nipponese prove to be very apt pupils, for they possess the unique faculty of being able to learn intricate processes of making things by simply watching others perform

them. In the industrial schools, however, the student is not only given the opportunity of noticing what is going on, but he is also compelled to take a responsible part in fashioning the articles. As a matter of course, it follows that the Sunrise Kingdom is training industrial experts who are coming to be of material service to the nation by capably conducting its factories and mills and commercial enterprises.

CHAPTER XII.

JAPAN'S MATERIAL PROSPERITY.

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For better or worse, the new era has radically changed the industrial life in Japan. Until lately huge factories have been conspicuous by their absence—all manufacturing operations being carried on in the homes, the various members of the family doing their apportioned tasks and the son following the profession of his father, generation after generation. Even to-day Dai Nippon has countless manufacturing factories of this sort, which turn out products ranging from silk and art-ware to pencils and brushes. But the tendency of the time is to sweep aside this order of things and inaugurate modern industrial systems, which, of course, means the establishment of mammoth mills, employing hundreds and oft-times thousands of hands and manufacturing on a gigantic scale, thus ensuring large profits to the few men at the top, though not very munificent wages to the atoms of humanity that do the bulk of the hard labour.

Osaka, which is very aptly described as the

Manchester of Japan, is a good place to study this phase of the subject. Cotton manufactures may truly be described as king in this newly arisen industrial realm of Japan; and Osaka really is the center of the cotton industry. There are more than 48 spinning companies in the Mikado's Empire, operating some 85 mills wherein, night and day, are kept whirling and whirring in the neighbourhood of 1,439,877 ring spindles, 53,620 mule and 137,879 doubling spindles, and 9,625 looms. In these vast establishments more than 15,000 males and 65,000 females find employment. When the fact is taken into consideration that it is only thirty years since the first labor-saving machine was introduced into Japan, these figures * appear impressive. The bulk of these cotton mills are located at Osaka. Not less than thirty-five weaving mills are situated here, employing more than 23,000 labourers and turning out a third of the entire output of yarn and cotton goods manufactured in Japan. The cotton

* These statistics are three or four years old, having been personally gathered by the writer while in Japan.

weaving industry is controlled by the brainiest men in the country and is backed by the banks and coddled by the paternal Government.

Osaka, which, seven or eight years ago, had only about 888,000 inhabitants, to-day is the home of at least 1,500,000 people, the increase in population being due entirely to the development of factories at that point. The location of the city renders it an ideal manufacturing center. Street cars link Osaka Proper with its suburbs and neighbouring towns, and the recently improved harbour renders it independent of the railways, for shipments of goods come and go by way of the sea.

In the Chamber of Commerce of Osaka, housed in long, lank stone buildings, are displayed articles manufactured in old and new Japan, and goods of various descriptions made abroad. Here it is possible to mark the progress Dai Nippon has made in industrialism and to study the difference between the products turned out in that land and those manufactured in other countries. The idea of the exhibit of foreign-made goods is to encourage the enterprising Japanese industrialists to study

them with a view to copying or improving upon them.

A weary grind is factory work for the mill hands of Osaka. This for a basic reason. The Japanese, especially the girls, are not used to mill work, and because of lack of experience find themselves considerably hampered. They are not accustomed, for one thing, to the strict régime of mill work, with its dreary, monotonous grind and regular hours, and they find it hard to submit to its dictates. They have been in the habit, no matter what handicraft or industry they followed, of stopping work once in a while, sipping tea and chatting for awhile before returning to their toil. In the factory such a thing is out of the question.

The capitalists who own the mills run them the whole twenty-four hours of the day, employing two shifts working at top speed in order to make the mill get out its full capacity of yield. Each shift works twelve hours, from six to six, with a half hour for luncheon and a quarter of an hour recess at nine o'clock and again at three for rest and tea. The mills run twenty-eight days each month, the first

and fifteenth being observed as holidays.

The twelve hours of weary toil that consumes the very flesh and blood of the unfortunate labourers, yields a pittance of about eight annas. Out of this meagre sum the labourers must support life, clothe themselves and purchase such small enjoyment as their means will permit. Moreover, most of them not only look after themselves but care for their parents, with the miserable wages they earn.

There is one bright spot in this industrial darkness, however. The mills are forced to grind the lives out of their workers in order to produce dividends, since interest is high. But whether actuated by charity or by the desire to keep their employees in a condition that will enable them to work harder and thus produce greater dividends, some of the mills conduct a system of "welfare work" in order to look after the girl-workers. One factory alone feeds and lodges at least one-third of its female employees for much less than they could provide for themselves outside. It maintains its own hospital where the injured and ill are cared for without charge, and also conducts its own

school and theatre, thus providing for the education and amusement of its workers. From Rs. 75,000 to Rs. 150,000 are annually set aside by this big cotton syndicate of Japan for the benefit of the people who work for them.

Steps of this kind were found to be imperative by the mill-owners—not from motives of philanthropy, but because the wages in other occupations have increased and the effect of mill dust on the lungs of the operatives is so bad that each year it is becoming more difficult to persuade new labourers to work in the mills. It therefore behoves the companies to keep the operatives they have in prime condition to continue their labour. Each company, moreover, feels called upon to bestow the best treatment on its employés in order to keep them as long as possible, for the contracts are taken on a time basis; and teaching new employés means the constant breaking of yarn which, in its turn, makes it necessary to stop the machinery for repairs—and a loss in time means a correspondingly heavy loss in profits.

Poor wages prevail throughout the factory. Little brown men, bare-legged, their loins sparsely covered by a loin-cloth, ceaselessly shovel coal into the boilers, receiving for their arduous labour only twelve and a half annas a day. It is the same all the way through the mill. Hard work and under-paid labour prevail everywhere.

The industries of Japan are so numerous that they almost defy enumeration. Mining forms a leading industry, gold, silver and copper and coal being found in large quantities. Indeed, coal is being taken out of the ground in such paying quantities that millions of rupees worth of it are annually exported, while a very fine grade of hard, smokeless coal is mined in Western Japan.

The number of iron-mongering establishments is constantly on the increase and although much of this work is done by hand in little shops, still large quantities of machinery are being brought in from abroad for this purpose. Workmen were imported from Western lands at first to do the work until Japanese artisans could be trained for the

industry. Now, however, their places are rapidly being filled by trained native labourers.

The Japanese have long been skilled in stone cutting and wood carving, and these crafts are well represented amongst the industries of the land. The center of the stone cutting industry is located at Osaka.

The Japanese have taken great pains to perfect their methods of tanning leather, many Japanese having travelled to America and Europe to learn the tricks of the trade, in turn teaching them to their countrymen upon their return home.

Numbers of natives also are employed in manufacturing brushes for export to America and Europe. These brushes are made of bones from the slaughterhouses of the United States and bristles from China and Russia. To a great extent brush-making is a home industry, all the members of a family engaging in it in the tiny home-shop.

Large quantities of earthenware and porcelain are manufactured, millions of rupees worth of it being exported annually. The bulk of the porcelain and satsuma ware is manu-

factured in and around Kyoto and Kozushima respectively. Lacquer work and bronzes are also produced in abundance, the most of them being made in Osaka and Kyoto. There are numerous minor industries, such as the manufacture of matches, napkins, lanterns, fans, umbrella and paper, most of them being carried on in the houses of the craftsmen.

Japan has progressed in the ocean-carrying trade just as much as in her industries. In a single decade her registered steamers increased 763 in number, while her sailing ships showed an increase of 2,327 during the same period. Japan now has over 200 private shipyards, and the Japanese Mail Steamship Company, running steamers between Japan, America, Europe and Asia, pays a ten per cent. dividend on its paid-up capital of Rs. 3,30,00,000 ; while the Osaka Shosen Kaisha (The Osaka Mercantile Steamship Company), owning about a hundred ships, pays a ten per cent. dividend on a paid-up capital of Rs. 45,00,000. Besides these large companies, there are numerous smaller ones paying dividends of from sixteen to twenty per cent.

As industrialism is taking hold of Japan and extending, it is relieving the burdened land of too many cultivators. This really is doing the country a great good, since the area capable of cultivation in Dai Nippon is very limited and already is worked to the limit of its possibilities; and woe betide the nation if the increasing population had to eke its existence solely out of the soil. As it is, more than sixty per cent. of the subjects of the Mikado are engaged in agriculture. Their industry, skill and frugality has for ever been and now is the real backbone of the country. The isles constituting Japan comprise a limited arable area—about 13,000,000 acres, or less than 13 per cent. of the total area. The enterprising farmer has gone to the length of converting parts of mountains into fields. The hillsides have been terraced and the valleys broadened as much as possible. Every inch of space has been utilized. The tiny fields are frequently held in place on their uncertain foundations by stone-walls. Numerous short rivers furnish the various levels with water for irrigation purposes. When the harvests are

ripe, the terraces, rising, step-like, up the mountain side resemble series of golden stairs gilded by the glory of the sun.

Nature not only has been stingy in providing arable area to Japan: it also has given the country, land poor in quality. The cultivator, however, does intensive farming and makes one-fifth of an acre provide for an average person. This is made possible by the Nipponese system of manuring with human excreta-night soil, as it is called in the West. In Japan, this valuable fertilizing material, which in most other lands, with the exception of China, where it also is largely used, is permitted to go to waste, is employed as the chief manure; and it makes it possible for the Japanese farmer to use the same land for years at a stretch for growing the same crops, without exhausting its vitality. The night soil is recommended for this purpose by every agricultural college, experiment station and farm in the Mikado's Empire and the proper methods of applying it to the soil are carefully studied and faithfully reported. By the use of this manure, which is exceedingly rich in

nitrogen, potash and phosphorous, the defects of the rather poor soil of Japan are overcome and abundant harvests are assured; for the Japanese climate is extremely favourable to agriculture, and when the soil is properly fertilized it yields splendid returns. If a spot of soil is too small to be used as a field for grain, it is turned into a garden, with severely straight, or gracefully curved rows of vegetables in perfect cultivation, absolutely without any weeds, growing luxuriantly because of the extreme care bestowed upon them by the thorough farmers of Dai Nippon.

Of late years the population has been increasing by leaps and bounds, and since more mouths require more food, the increase in the farming land of the Japanese Empire is a necessity. The population of the little Oriental island amounted to 40,500,000 in 1890, while in 1909, it was estimated to be 50,000,000, the figures representing an increase of nearly 25 per cent. in nineteen years. The China-Japan and the Russo-Japan wars, however, have provided Dai Nippon with additional tillable land. The Japanese con-

trolled an area of 382,000 square kilometers previous to the two last wars. The victory over the Dragon Empire added 35,800 square kilometers to this area, while the war with Russia increased it still further by 250,000 square kilometers. Thus, Japan has increased its original area nearly 286,000 square kilometers, or about 75 per cent. of its original territory, as a result of its victorious wars. Nippon's acquisitions in Manchuria and the right it has secured from Russia to the fisheries on the Russian shores of the Pacific Ocean, give increased importance to these figures.

Rice is Japan's principal crop, the grain being grown and harvested by the most primitive methods, entirely by hand, women doing most of the work. After being cut with a hand-sickle, it is tied into small sheaves and hung over poles or laid in a sunny spot to dry. The rice is separated from the straw with an implement resembling a long-toothed comb, the work being done on straw mats in order to keep the grains from falling on the ground.

Next to rice, the cultivating of tea is the leading agricultural industry of Japan. The

levels that are too high to permit the growing of rice are utilized for tea plantations. Some cotton also is grown, but the area of tillable soil in Japan is too small to permit of the cultivation of cotton on a large scale. Tobacco is raised to a limited extent, the sale of manufactured tobacco being a Government monopoly. The most important export, however, is silk, about Rs. 10,50,00,000 worth of raw silk being sent abroad in a single year. Therefore, the cultivation of the mulberry tree and the silkworm is extensive throughout Japan. Fruits grow in great variety in the Daybreak-Land, apples, oranges, bananas and pine-apples forming the principle varieties raised.

As in other directions, so in agriculture, Japan is actively engaged in modernizing its methods. An agricultural college located at Hokaido and many farm schools distributed in various parts of the country are rendering much useful service to the community by reducing science to be the handmaid of farming. Already the Japanese are alive to the necessity of intensive farming, but with the

advance of scientific agriculture they are carrying the work farther and thus are making their tiny plots of ground produce larger crops and greater profits.

Agriculture and industries cannot thrive without a good and adequate system of transportation. Japan, therefore, during the last generation, has devoted considerable attention and spent much money in building highways and by-ways, railways, street cars and merchant marine. In the last twenty years the little Island Empire built no less than 3,000 miles of railway track. To-day, there are 5,000 miles of railway lines stretched like a network in every direction, enabling one to reach any part of the country without trouble. Japan, however, is not content with this mileage and the Government proposes to continue building until the remotest districts of the Empire are equipped with the best railway service.

Japan also is displaying considerable activity in providing tram service in the larger cities. These street car lines are much patronized by the public and pay good dividends on the investment. During the first half of 1909, the

Tokyo electric railway carried 83,655,000 passengers. The receipts during this period were Rs. 44,70,000 and a dividend of 5·4 per cent. was declared as against 4 per cent. for the last half of 1908, showing a gain of 1·4 per cent. in six months' time. Of course, Tokyo is an enormous city, measuring ten miles by nine miles in area and containing one and a half million inhabitants. The tram companies' profits might easily have been larger but for the fact that the authorities refuse to allow the fare to be increased from the present rate of one anna plus the Government tax of one pice—five pice enabling you to go from one end of the city to the other. Return trip tickets, season tickets, transfers and workmen's tickets materially reduce the price of tram transportation for the people at large, while special concessions are made to soldiers, sailors and certain public servants.

A country which makes such good provision for transportation cannot but be expected to provide an excellent postal service. The Land of the Rising Sun manages its post offices every bit as well as do the countries of the West,

and, indeed, has considerably improved many of the Occidental methods. More than 1,200,000,000 pieces of mail are carried annually, about 300,000,000 of them being letters, 700,000,000 postal cards. The books sent by mail numbering about half as many as the entire population of the land. The Japanese parcel post system carries in the neighbourhood of 15,000,000 packages annually and millions of rupees are deposited in the postal savings banks all over the country.

The telegraphs are all controlled by the Government and their rates are extremely low. Inside city limits a telegraph message can be sent for two and a half annas, while fifteen words can be wired anywhere in Japan for five annas.

The larger cities of Japan one and all are provided with the telephone, and this useful scientific servant is being introduced into the smaller towns and rural districts. In a city like Tokyo the streets are wide and the main roads are thick overhead with telegraph, telephone and electric tram wires, so that the space above the street appears like a huge

spider's web. The telegraph and telephone poles are made of gigantic pine tree trunks in the rough, without being smoothed or painted, but merely having the bark peeled off from them.

No nation could build telephones and telegraphs and railways and make the headway in trade and commerce that Japan has accomplished without organizing its finances on modern lines. Well-conducted banks are to be found all over the country, there being more than 2,000 such institutions, with a capital of more than three quarters of a billion rupees. The Japanese have a very good money-sense, and all their banking establishments are manned, from top to bottom, with Nipponese, who discharge their duties conscientiously and faithfully. One hears a great deal about the lax business morality of the Japanese; but whatever its truth may be, the Nipponese bank officials are not found guilty of more defalcations than that class of servants in other parts of the world.

Until recently Japan did not possess many independent-minded journalists, and even to-

day the oligarchy is chary of permitting newspapers the freedom that they enjoy in the enlightened countries of the Occident. However, year by year the tone of the Japanese press is becoming manlier, and to-day the newspaper exercises a potent influence on the people.

Consonant with the progress along other lines, a great publishing industry has grown up in the Mikado's Empire. Indeed, Nippon might to-day truly be called a land of books and newspapers. Practically, all the books used in the Japanese schools are published in Japan, while an enormous number of volumes are annually imported from other lands. Something like 30,000 books are published each year, while the periodicals number around 1,800. The latter deal with practically every phase of life, the ground covered including articles of educational, historical, commercial, socialistic, literary, agricultural, geographical, painting, fine arts, amusement, scientific, medical, social, religious, musical, psychological, occult and religious interest, as well as treating in detail of matters of current interest. Besides,

there are special publications printed in the interests of boys, girls, women, nobles, prisoners, Koreans and men of Japan.

Tokyo alone supports sixteen daily papers, one of these being the *Times*, printed in English. Osaka also prints a number of daily papers, several of them boasting of a circulation of over 100,000 each. Papers printed in English as well as those in Japanese, are to be found at Yokahama, and Kobe. There is no town of any importance in Japan that does not have its quota of papers, about 500 being printed throughout the land.

Supplementing the regular newspapers in Japan which are published purely as business investments, a number of propaganda organs are conducted by various associations in the interest of reforms. To mention a single case, the society which is pushing the propaganda of substituting Roman letters for the present Japanese ideographs conducts a little monthly paper known as *Romaji*, printed at Tokyo.

It stands to reason that in a land where so many books, newspapers and magazines are published, libraries should flourish; there are

more than a hundred public libraries in the Empire, the Tokyo institution containing half a million volumes.

Wherever the Japanese goes he sets up his printing establishment and begins to produce cheap newspapers and magazines. In New York, San Francisco, Los Angeles, Portland, and Seattle, in the United States of America; in Vancouver, British Columbia; in London and in Berlin, in Europe; in Tientsin, Pekin, Shanghai and several of the larger Chinese and Manchurian cities; in many of the important towns in Formosa, Korea and Hawii; Japanese newspapers are published daily, weekly and monthly to keep the sons of the Sunrise Kingdom informed of what is happening in various parts of the world and in their home land.

CHAPTER XIII.

JAPAN: CHINA'S GADFLY.

The sleepy, self-satisfied Celestial lazily has watched the rise of the tiny Daybreak Kingdom across the narrow sea, from an isolated, feudalistic, weak little State into a mighty, respected world-power. In the earlier centuries, China figured in the rôle of Japan's civilizer. In the later decades the Dragon Empire has had to submit to Dai Nippon's ruthless plucking of feathers from its poor, old, effete body. The China-Japan War, with its indemnity, and the seizure of Formosa, was an excruciatingly painful experience for China. It proved a veritable nightmare sent by a kind Providence to disturb the opium slumber of John Chinaman. But the Celestial interpreted the reverses he had suffered at the Nipponese as a signpost beckoning him to set out on an active campaign to rid his land of the foreigners. This brought on the Boxer trouble, which

ended in the further humiliation of the Chinese. The sequel of the Russo-Japan War has planted the Japanese in the heart of the Middle Kingdom, as exploiters of Manchuria, which, not many years ago, was the inalienable property of the Manchus, and which was wrested from them first by the Slav and then by the Nipponese, through the inertness of the rightful owners. These shocks, coming one after another in rapid succession, have galvanized China, awakening it to a sense of its utter helplessness, and sending a current of new ambition thrilling through its deadened frame.

Nature has designed the Sunrise Kingdom to be the gadfly to keep the Dragon Empire stirred up. Japan constantly stings China, and this prevents the Celestial from lapsing into slumber.

Since the days of the China-Japan War, the greatest humiliation the Middle Kingdom has suffered at the hands of the Nipponese is connected with the recent *Tatsu Maru* incident. China had forbidden the importation of arms and ammunition into the country and their distribution amongst the revolutionaries,

who abound in great numbers in the land, and who constantly menace the existing Government. Chinese customs officials learned that the *Tatsu Maru*, a Japanese ship, was loaded with a cargo of the contraband goods, and they accordingly confiscated the boat. Immediately Japan raised a great hue and cry and declared that the honour of Dai Nippon had been insulted, and demanded that China instantly should relinquish the confiscated *Tatsu Maru*, salute the Japanese flag as it was again hoisted over the vessel, and discharge the customs officials who had caused the trouble. The Celestials, although in the right, were compelled to comply with the demands of the Nipponese bully.

This was one of the stings Japan has recently administered to China. A little later the Antung-Mukden Railway affair agitated the Dragon Empire. In a way this was as great a slap at China's National pride and sense of dignity as was the *Tatsu Maru* case.

The Pekin Convention gave the Japanese certain rights in regard to repairing, maintaining and working the military railway between

Antung and Mukden. The terms of the agreement were :

"The Imperial Government agree that Japan has the right to maintain and work the military line constructed between Antung and Mukden, and to so improve the said line as to make it fit for the conveyance of commercial and industrial goods of all nations. The term of such right conceded is fifteen years from the date of the completion of the improvements above provided for. The work of such improvements is to be concluded within two years exclusive of a period of twelve months, during which it will have to be delayed owing to the necessity of using the existing line for the withdrawal of troops."

Japan waited until the stipulated period was past, and then calmly proposed, not to "improve" but to "reconstruct" the railway line, which it really had forfeited by its delay in beginning the work. Naturally, China protested. There was no reason why it should burden itself with the maintenance of an expensive railway system that it did not need. The Middle Kingdom already is traversed by a network of trunk lines, amply sufficient for all requirements so far as travel between Peking, Tairen and Vladivostock is concerned. The Antung-Mukden line would be of advantage only to Japan, not for commercial reasons, but purely for strategic purposes. Yet, it was permitted to go ahead and rebuild the line

instead of merely improving the existing system with a view to its temporary use during the term of years mentioned in the Pekin Convention. China will find itself, at the end of fifteen years, saddled with the maintenance of an expensive line which must be kept up purely for Japan's political purposes.

Protests were in vain, although the Dragon Empire would have been quite within its rights had it refused to take up the matter with the Sunrise Kingdom at all at so late a date. But Japan suddenly dropped its rôle of suave, smiling friend and showed its teeth and claws. China, conscious of its weakness, meekly stood aside and permitted its stronger neighbour to do as it willed in the matter of building the railway.

But the Celestial has not taken Japan's bullying altogether lying down. Not finding himself capable of successfully entering into military and naval action with the Nipponese, the Chinese decided upon more insidious course to avenge himself. John Chinaman aimed at the weakest spot in the armour of the enemy—the region of the pocket-book. No sooner was

the Middle Kingdom forced through with its obnoxious penance in the *Tatsu Maru* affair than a movement was started to boycott Japanese goods. The movement was hatched and carried on secretly and quietly. It was not officially recognized—that would have involved knocking another chip off of Japan's shoulder, resulting, more than likely, in China's being compelled to part with a substantial slice of territory and paying a monetary indemnity to assuage the hurt feelings of the Mikado's people. In order to avoid complications of this nature, it was not even called "boycott," but instead took the name of "National Disgrace," and almost overnight, so to speak, "National Disgrace Leagues" sprang into existence all over the country. Even the women joined in the movement, and in Peking alone 10,000 members of the Celestial fair sex gathered together in a monster demonstration meeting and banded themselves together to avenge the "National Disgrace" of their beloved land by refusing to purchase or use anything imported from Japan. Probably in this instance a rose by another name smelled

sweeter. There can be no doubt that the words "National Disgrace" stung the pride of the people into activity much more effectively than mere "boycott" would have done.

The Land of the Rising Sun, ever anxious to find an opportunity to terrorize China into stuffing territory into its ever-gaping maw, it is declared by the Chinese, attempted to make capital out of the boycott movement, but was unable to do so. The Celestials depose that Japanese agents went about the streets of the larger cities of China, when the feeling against Dai Nippon ran highest, disguised as peddlers, seeking to sell their goods. It was hoped that the Chinese would assault them, thus giving Japan a chance to claim an indemnity. But the wily Mongolian smiled the smile that is childlike and bland, and refused to be caught in the diplomatic net that had been spread for him, courteously ignoring the spies that were bent on his undoing.

The boycott was carried on by a perfectly planned campaign. There was a central organization of leaders and various societies, clubs and leagues whose members increased

daily. From time to time notices were circulated amongst the merchants informing them of the progress of the propaganda and requesting the community not to buy goods from certain shopkeepers who persisted in handling Japanese products. These notices were signed "The Japanese Boycott Society", "The People's Society", and similar non-committal signatures, care being taken that they never should bear the names of a leader of the movement. I copy two of these notices, as they reveal the real workings of the boycott:—

NOTICE.

"The firm of Hung Shun Hao, doing business on the Ssu-Ping Chieh, purchased secretly from the Japanese a large quantity of Japanese thread and piece-goods; and by doing so this traitorous merchant shows himself to be a slave of the Japanese and an enemy of this society.

We now issue this secret circular to all the classes, entreating them not to purchase anything from the above-mentioned firm, so that it may die away.

The firm in question thinks that we do not know of its secret purchase, but in this it is mistaken."—People's Society.

NOTICE.

"In this town on the Ssu Ping Street, the firm of Hung Shun Hao, general storekeepers, purchased a quantity of Japanese thread and piece-goods secretly, which purchase has become known to us.

Accordingly we have issued this notice to all the people of this town—students, merchants, farmers and officials—and as soon as they have read this notice the people will laugh, jeer and swear at the above-mentioned firm, wishing to swallow them up.

You all know why these goods were purchased from the Japanese at this time—just to make a little profit—and by so doing the firm have ruined themselves.

The above-mentioned firm appears to us to be composed no longer of men but of animals, and all the gentlemen who read this notice will not buy anything from this firm, for, if they do they will be in the same class, *i. e.*, be animals."—Manchurian Japanese Boycott Society.

Since the movement was carried on so cautiously that the Japanese Government could not interfere, the merchants of Dai Nippon took up the matter and sought to overcome the difficulty and unlock the Chinese markets for the entrance of their goods. It is related that at Mukden a group of Japanese merchants invited a number of the leading Chinese traders to attend a pretentious banquet given in their honour, the object of the function, it was claimed, being to cement the bonds of commercial friendship between the two peoples. It developed, in the course of the evening, into a mutual admiration meeting. The Japanese made many overtures to induce the Chinese merchants to consent to

handle wares from their land, but without making much headway. The Nipponese spokesman assured the Celestials that Japanese products could be manufactured more cheaply than could British, German or American goods and therefore could be laid down in Mukden at a much smaller price than other foreign manufactures. Moreover, the Japanese would guarantee that their goods would be brought into Mukden duty free, thus insuring a further cut in the price. The Chinese guests woke up at this point and wanted to know how the Japanese could manage the last-named guarantee. They were informed that it would be very easy to accomplish the bringing of goods free into China. If there was any trouble with the Chinese customs officials about bringing in Japanese products duty free, it would only be necessary to lay the matter before the Nipponese authorities, who never had any trouble about getting goods from Japan passed in without being compelled to pay duty. The Chinese remained non-committal, and a few days later entertained the Japanese merchants at a banquet in order to return the compliment and

discharge their social obligations. This done, they stubbornly refused to handle Japanese goods.

The net result of Japan and China coming to blows has been to awaken the Celestial to an appreciation of his own weakness, and to a sense of manhood that resents being bullied.

CHAPTER XIV.

THE CELESTIAL STUDENT ABROAD.

The anti-foreign feeling which, a decade ago, found expression in the Boxer uprising, still runs riot in the Celestial's veins. Indeed, of recent years this antipathy for the alien has been progressively becoming stronger. Not long ago it broke out in one or two minor riots. Now, it is ready, at a moment's notice, to cause serious harm to the Japanese, American and European communities and interests in the Dragon Empire. If this danger, which hangs like the sword of Damocles over the heads of the foreigners in the Middle Kingdom, is averted, the credit will be due to Prince Ching, who to-day unquestionably is China's dictator, and who, with prophetic vision, foresees the havoc that a repetition of the Boxer trouble is bound to work, and therefore is using his influence to avert it.

Despite the nation's hatred for the aliens and their ways, the wiser amongst the Chinese

have come to the conclusion that their only chance for existence as a free and independent people lies in following the example of Japan and sitting at the feet of the foreigner to learn how to efficiently modernize the intellectual, social, industrial, economic and governmental structures of the land. The intelligent Celestials first formed this resolution when Dai Nippon worsted their countrymen. Soon after the war China officially sent two students to Tokyo to find out just how little Japan had mustered the strength to beat the mighty Middle Kingdom on the battle-field. A few young men also were despatched to America and Europe to investigate just how the "foreign devils" dwelled and worked in their native lands. This movement, however, lacked life until the Nipponese victories on the Manchurian battle-fields and on the narrow strip of sea dividing Japan from China quickened the Celestial's ambition and sent a new strength surging through his being.

Since the Russo-Japan War, the tide of Chinese students has tended strongly toward foreign lands. For two or three years, Dai

Nippon became the magnet that drew to itself the young Chinamen desirous of helping in the uplift of their land. Five years after the first two students from China journeyed to Japan in quest of knowledge of modern methods, 591 young men from the Dragon Empire were pursuing their studies in Tokyo. Then came the Japanese victories, and they acted as a further urge impelling the Celestials to perfect themselves. Every ship that left a Chinese port carried numbers of eager students to Japan. By the end of 1904, there were more than 2,400 Chinese students in the Mikado's Empire. A year later this number was more than tripled, it being computed that there were 8,600 students from China in the Land of the Rising Sun; while six months later this number was swelled to about 10,000 and in a few months more reached the high level mark of 15,000.

Every province in China, every caste, every station in life, rich and poor, high and low, prince and peasant, contributed to the yellow stream that poured into Japan. Some of the men came on their own initiative, some were

sent by their parents or relatives, while others were despatched by provincial governments and not a few by private philanthropists and associations interested in the progress of their people. Those who journeyed to Japan represented the cream of Mongolian men. All were fired by one common ideal—to learn the arts and industries that had made it possible for the Japanese to forge ahead in the scale of nations, and apply the knowledge thus gained as a lever to lift China out of the mire of backwardness in which it had been embedded for so many centuries.

About the first thing that the Chinese students did, as a rule, was to cut off their queues. Indeed, those who still retained their “pig-tails” appeared to be ashamed of them and sought to hide them under their hats. It took but a short residence in Japan to modernize them perceptibly. Within a few months they picked up enough of the Japanese language to make it possible for them to attend the lectures in the universities with profit, understandingly following the discourse of the lecturers.

Japan at first showed much sympathy for these students, and readily admitted them to its schools and colleges ; but later the standing feud between the two nations resulted in the defamation of the Chinese as lazy, immoral and revolutionary. The fees were raised, and the Celestials found entrance into the academies progressively becoming more difficult. This led to the return of many thousands of young men to their home-land much earlier than they had originally planned to go there, and to the turning back of the tide that was bringing the students to the Daybreak Empire in large numbers.

Japan's lack of hospitality has caused the aspiring Chinese youth to turn to the land of the Stars and Stripes for intellectual emancipation. Since 1907, the stream of Celestial students has poured into the Pacific ports of the United States in increasing volume. Had not life been as expensive as is in America, a still larger number of young men would have been found studying in the schools and colleges of that land. However, the conditions are such in the Yankee Land that many Chinese

are studying there, while working a part of their time to earn the money to pay their way, who would have been unable to do so in the Sunrise Kingdom. During the last two or three years the American immigration authorities have seen to it that the Celestial students do not suffer from the stringent laws that affect Chinese labourers who seek to enter the country. This benign policy found its fullest expression when the Federal Government absolutely remitted its unpaid indemnity levied on account of the Boxer rising, on condition that the Middle Kingdom would spend the money in sending students abroad for educational purposes. This generosity on the part of the United States Government is encouraging hundreds of young Celestials to go to American schools, colleges and universities.

A party of forty-seven formed in 1909, the advance guard of Chinese students to America whose education will be paid for out of the Boxer funds. The plan is to send 100 young men annually for three years, and after that, fifty annually for a period of twenty-five years. The students who are sent to the United States

by the Government must prove their qualifications by an extremely severe test. The subjects for examination for the first group were :—

First day.—Chinese literature and composition.

Second day.—English literature and composition.

Third and fourth days.—No examination.

Fifth day.—Results of the preliminary examination announced. Six hundred students had entered the competition, but their number was reduced, on this first test, to eighty, and these were allowed to proceed with the programme.

Sixth day.—Algebra, Plane Geometry, German, French and Latin.

Seventh day.—Solid Geometry, Physics, American History, English History.

Eighth day.—Trigonometry, Chemistry, and History of Greece and Rome.

As a result of this examination, the number of students was still further reduced to forty-seven, who thereupon were sent to the United States to complete their education.

A certain percentage of Chinese also are seeking education in European countries, but their number is small when compared with that of the students in America. However, whether they go to Europe, or the United States, or Japan, there is no doubt that these men, on their return home, will exercise a tremendous influence upon China, persuading it to cut its moorings from conservatism and set its face toward progression. Despite the prejudices, foreign-retained young men, even the Christian converts, to-day are occupying stations of trust amongst their communities. Some of them hold respectable Government appointments. Of course, the wave of reaction ebbs and flows in China, and, consequently, the influence of the Chinese educated abroad is not a definite quantity. Undoubtedly, however, these men are doing much to raise their country from the inertia of ages, and they are succeeding to an appreciable extent.

CHAPTER XV.

EXIT THE OLD, ENTER THE NEW IN CHINA.

In the first decade of the Twentieth Century the Chinese nation, which, until recently, was so self-satisfied as to contemptuously call its neighbours and other foreigners "barbarians", "rude tribes" and "foreign devils", is casting aside its self-complacency and going to school to the world at large. Besides, sending its young men abroad to study in Japanese, American and European schools, colleges and universities, the Dragon Empire is commissioning its cultured citizens to investigate the constitution and regulation of government, industry and society in various enlightened countries. These commissioners are comparing notes with one another, testing their findings in the light of the wisdom of ages, adapting alien institutions to suit the conditions existing in their homeland, and carefully noting the results. In this way every department of life in the Middle Kingdom is slowly but steadily undergoing

transition under the very eyes of the reactionaries. The wonder of it all is that in not a few cases the new regime is being ushered in by old officials, who, in the nature of things, are likely to oppose innovations.

Pekin—the capital city—shows how China is being metamorphosed. Less than twenty years ago the city lay inert. It was as ancient in its appearance as on the day it was first founded, centuries ago. There were no sidewalks. Its streets were tortuous, narrow, filthy and ill-swept. In the dry season, the blinding and suffocating cloud of dust and, in the wet weather, the sticky mud rendered the roads disagreeable and well-nigh impassable. To be sure, there were a few districts that were splendid in a pagan way, but foulness and lack of attention was the general rule, while the city was totally inaccessible, because of closed gates, twelve hours out of the twenty-four.

This unlovely, insanitary, uncomfortable city became the storm center of the Boxer rising that, for the time being, shook to its very foundation the Celestial capital. Much of the town was burned out. A few years later Japan

galvanized all Asia by its victories. Peking, along with the rest of the Orient, suddenly awoke, rubbed the sleep out of its eyes, became conscious of its dirty, bedraggled appearance and immediately set to work to modernize and beautify itself. Its first effort was in the direction of street improvement. Within a few years all of the principal roads were paved and concrete sidewalks began to make their appearance. Metalled drains now run alongside the streets and an efficient conservancy department keeps them clean. The thoroughfares are lit with electricity and uniformed policemen direct the traffic of Broughams and Jinrikishas. Three railway lines bring goods and travellers into the very heart of the city at all hours of the day and night. The old shacks and shanties of by-gone days have been replaced by modern public buildings, imposing in size and design. Hotels and restaurants have sprung up all over Peking and slant-eyed ladies of the land eat with knife and fork at foreign cafés.

Other Celestial cities, too, show marked changes. This is especially true of the coast

towns. Here come sail and steamboats from the four corners of the compass bearing sailors of all the various nations of the world, from whom John Chinaman learns something of the lands beyond the seas. The territories ceded by the Chinese to foreigners in the ports have been laid out by the aliens into modern towns. The natives from the provinces study them with wonder-widened eyes, and they endeavour to copy to the best of their abilities, some of the institutions introduced by the outsiders.

Some of the more important cities already are connected with one another by railway, and China is pushing ahead a comprehensive campaign to cover the country with a network of rails. In addition to this new roads are being made, and those already in existence are being better paved. Travel by water, likewise is being rendered more quick and comfortable. Tetegraph and telephone wires are being strung overhead in order to afford ready communication. Recently, contracts were awarded to the Western Electric Company of New York, by the Chinese Government, providing for the installation of a

modern telephone system in Pekin. The American concern secured the contract in competition with the largest English, German and other companies. It is expected that during the next twenty-five years China will spend Rs. 3,00,00,00,000 in telephone system in Canton, Tientsin, Hankow and other cities, all of the most modern type. The service is to be entirely under Governmental control. At present in China there are only about 2,000 telephones, all of them of the most primitive kind. The great bulk of the four hundred millions of Chinese are blankly ignorant of the invention. Yet within a few years it will be possible for a person in one part of the land to talk with another half way across the Empire.

In the cities, and even in the villages, schools conducted on more or less modern lines are springing up to take the place of the old-fashioned private academies, in order that the Celestial people may be brought right up to date in every respect. The Chinese always have been proud of their learning, but judged by the standards of to-day, their system has been far from efficient. There have been no public

schools managed by the State. The teacher employed by the rural community sought to cultivate the memory of the pupil and render him capable of expounding the texts of Confucius and other Chinese sages. The young man found it hard to master his own written language, encumbered, as it is, with a prodigious number of complex characters. The only reason why a Chinaman sought education was in order to enable him to enter Government service, the only avenue that led up to public office being through severe competitive examinations. Now, however, all this old order of things is being reversed. The system of examination has been abolished and the halls used for this purpose, which accommodated, in some cases, 10,000 pupils, each in a separate booth, three by six feet in size, containing a bench and a table, rapidly are falling to pieces. Instead, modern schools and colleges, conducted by the Government, philanthropic individuals and associations, and by the Christian missionaries, are being established, some of them devoted exclusively to the education of girls. In many parts of the Middle Kingdom,

the Buddhist Temples are being converted into school-houses.

A department of public instruction has been established, under whose direction a graduated series of text-books are being prepared. The department is perfecting arrangements so that in the course of a few years primary education will be free and compulsory throughout China. Preparation for the opening up of schools are being made on such a grand scale that in another decade it is expected that twenty-five per cent. instead of the present one per cent. of the population will be literate. According to the new regulations governing education in the Dragon Empire, every city and town is obliged to maintain one high and one normal school, while each provincial capital must support a normal school of the first grade. These schools, which are equipped with every conceivable convenience for study, are being largely attended by men and women desirous of fitting themselves to act as teachers. A Nobles' school also has been founded, where about 200 sons of high officials are given an education that will enable them to enter colleges abroad. In

many of these schools, students who have received training in Japan are acting as teachers and professors.

China owes much of its educational reforms to Prince Yuan Shi Kai and Chang Chih Tung. The late Dowager Empress overcame her reactionary tendencies before her death and did much for the advance of modern learning in her dominion.

The popular press, even more than the schools, is carrying the light of modernization to the masses. Not one of the twenty-one provinces of China is without at least one journal, while the larger metropolises have from a half dozen to a dozen dailies. These newspapers are intensely patriotic. They preach "China for the Chinese" as their doctrine, and advocate reform along all lines of life. They are printed in the language of the people—and not the abstruse, high-flown vernacular of the literati. The proprietors conduct their organs from patriotic rather than from monetary motives. Printed on cheap paper, they are sold for a very low price in order to appeal to the populace. Curious to say, the news and

views of these newspapers filter to the very lowest stratum of the Chinese population. In the cities and in the villages, the illiterates gather in the evening to hear the paper read, and thus even ignorant Celestial comes to know just what is stirring his country and the world at large.

Amongst the Chinese newspapers, there are some that, in season and out of season, seek to influence the people to revolt against the administration as it is constituted at present. Others are violently anti-foreign and try to foment trouble. The authorities deal severely with these refractory press organs. But incendiary papers are smaller in number and less influential than the progressive, constructive journals. The average Celestial editorial writer, in this day and age, seeks to educate his readers to an appreciation of the fallen condition of the land, and tries to influence his fellow-countrymen to outgrow the national evil customs. Of the reforms advocated, the emancipation of the fair sex, the inauguration of a limited monarchy, and the annihilation of the opium habit, are the three that receive

ceaseless and unequivocal support from the press.

Reference already has been made, in a previous chapter, to the Celestial campaign to uplift the womanhood of the land. Allusion also has been made to the gradual transformation of Chinese autocracy into a responsible government. To this it may be added that the Flower Kingdom is making a consistent effort to codify and humanize its laws. Hitherto the punishments meted out to criminals have been brutally savage. For instance, a wife who was guilty of the wilful murder of her husband, or a husband who killed his wife, or a child who took the life of its father or mother or a person condemned for high treason, was slowly executed by being sliced to pieces. Not only were the guilty people themselves thus barbarously dealt with, but their parents, relatives and friends also were likely to be punished, for the mere accident of being connected socially or by birth with the criminals. The heads of executed people were cut off and exposed to public view, while the corpse of a convicted man who died before his execution

was beheaded. Criminals were branded and flogged to the verge of death. Accused persons were unmercifully tortured during trial to make them confess. All of these old-time barbarities have been done away with except torture in the case of a person accused of murder who refuses to confess the crime, when the guilt has been clearly established. This was considered necessary in view of the fact that, according to the Chinese code, a criminal convicted of murder may not be put to death unless he confesses the crime.

Not only have the cruelties formerly sanctioned by law been done away with, but modern prisons are being established, and prisoners are being more humanely dealt with on principle, instead of being compelled to pay heavily to the jail officials for relief from cruel treatment. Trial by jury is one of the reforms which the revision committee proposes to bring about, while, in the future, according to their plans, lawyers will be admitted to practice in the courts, and prisoners and witnesses will not be compelled to humbly kneel all the time they are in the presence of the

judge. The Government has sanctioned the establishment of a law school at Peking, in order to provide able judges and pleaders to carry out the spirit of the new reforms.

These innovations have been introduced by a committee composed of the most capable statesmen and leaders of the land. Before starting the work of revising and codifying the Chinese laws, the criminal and civil codes of Europe and America were carefully studied in order that their best points might be adopted in China. A bureau was established, with a large staff of secretaries and translators, and they spent years investigating the laws of other lands.

Slavery, in effect if not in name, has existed in China right up to the present time. Suddenly, a short time ago, the Government became conscious of the course of this custom and issued an edict abolishing slavery. According to the royal rescript, henceforth not only is slavery in a general sense prohibited, but it is unlawful to sell a maidservant. If a maid is required, the employer hereafter must hire her, as is the case in other civilized lands. More-

over, the slave-wife has been freed from her serfdom. Henceforth, if a man wants to have a plurality of wives, he must marry them in the regulation way, and he dare not punish his secondary wives or his maidservants, this power being turned over to the local officials. Masters are required, by the new law, to find husbands for their hired maidservants before they pass the marriageable age, and the servant girls are permitted to marry the gentry, something that previously was not allowed. The Government has been extremely careful not to take too radical a step in the matter of absolutely prohibiting the sale of children, for this frequently is the only means of saving the parents and the rest of the family from starvation. But in the future such sales are not to be outright. The children may only be leased for a stipulated period, the limit of the term being placed at twenty-five years.

In a thoroughgoing style, China is proceeding with its propaganda to free the nation from the opium curse. Regardless of the loss of revenue which this course involves, the Government earnestly and assiduously is fol-

lowing its policy of banishing this drug from its confines. The intelligent people absolutely are at-one with the administration in this matter. The press is carrying on an unflagging campaign to teach the illiterate masses that opium is their most implacable foe. As a natural result, wonderful progress is being made in the restriction of opium cultivation at home, and in its importation from India. In many districts the price of the poison already has become prohibitive. All over China the consumption of the drug is decreasing day by day, and strenuous measures are being adopted to reclaim the habitués. It is the intention of the Government that in less than a generation the people of the Middle Kingdom shall have shaken off the toils of opium slavery, and from the way the authorities are going to work to materialize their plans, there can be no doubt in the mind of an impartial observer that success will crown their efforts.

Hand in hand with the suppression of the opium traffic, a new era of industrialism is dawning for the 400,000,000 Chinese. Patent

trade-mark and copyright laws are being prepared, and industries conducted on European lines rapidly are being introduced. There can be no gainsaying the fact that, for the most part, Occidentals have been instrumental in the industrial uplift of China; but the Mongolians have not been slow in following the example set by the Westerner. In Canton, for instance, a Government-owned cement factory turns out 500 barrels of cement daily. The water works, manned entirely by native Chinese, daily furnishes over 7,000,000 gallons of water to 10,000 subscribers, the bulk of them Celestials. A modern electric station supplies more than 2,600 natives with current for light and power, 120 Chinamen working to manufacture the electricity. Canton, moreover, boasts of an arsenal and a factory where smokeless powder is manufactured, a provincial mint, a paper mill, a cigarette factory, large shipyards where vessels are constructed and repaired, and immense railway shops. Indeed, in industrial matters, China seems to be stirring itself so enthusiastically that, far-sighted Europeans already are prophesying that the day will dawn

at no distant date when the Celestial, instead of the Occidental, will be supplying not only the Chinese, but also the other Oriental markets.

Industrialism in the Dragon Empire is bound to receive a great impetus from the establishment of a uniform currency of gold, silver and copper, with the silver tael as the unit of value, which the Government is attempting. Heretofore, the common medium of exchange in China has been the Cash, a brass coin with a square hole punched in the center of it. Three hundred Cash are equal to about a rupee, and weigh more than three pounds. Naturally, the coin is impracticable except for very small purchases. The monetary unit is the tael; but this is not coined, the Mexican dollar being used in its place. In a few provinces there are fractional silver coins, but they are scarce, ordinary business being transacted with Cash or the Mexican dollar. There are very few paper notes in circulation in China. These are issued by private banks. The silver coins are largely counterfeited by dishonest Celestials, and it is always necessary to test a Mexican dol-

lar by "ringing" it before accepting it. Now, the counterfeiters are being severely punished, and every effort is being made to place the monetary system on a solid basis.

Rotten finances have stood in the way of China's building up a strong army and navy. Until recently, the only real army in the Dragon Empire has been the foreign-drilled soldiers of Yuan Shi Kai. The Government had grand theories in regard to conscription, but the national exchequer was so attenuated that it was necessary to pay the army a totally inadequate remuneration, and as a consequence, at best only a partially drilled militia could be raised. Now, the monetary difficulties have been removed, and a complete reorganization of the army is in progress. Mauser rifles, Krupp machine guns, wireless telegraphic apparatus and air ships are being imported. In 1905, a new military law was drafted, its programme to be completed in 1912. At that time, if all plans mature, China will have thirty-six divisions of troops in existence, armed and drilled on European lines. Each division will number about 11,000 soldiers, organized in

two Brigades, a three-squadron cavalry and one three-battery artillery regiment; and a pioneer and a train battalion. Each Brigade will be equipped with fifty-four guns.

Recently, a special Chinese Embassy, headed by Prince Tasi Tao, brother of the Regent and Chief of the Chinese General Staff, visited Germany, remaining a month to study in detail the German system of compulsory service, which has been adopted by the Middle Kingdom. When this system is put into full force in China, on the same basis as in Germany, the Celestials eventually will have an army of 30,000,000 trained men. Germany expects to profit largely by tutoring China in military matters, by receiving in return the bulk of the contracts for equipping the Chinese troops. The Krupp gun contract alone will run into crores.

The navy also is to be reorganized on plans that have been approved by Imperial decree. The work, which already has begun, will be spread over seven years because of the vast expenditure involved. By 1916, according to the programme laid out, China will have built

eight first-class battleships, twenty cruisers, ten gunboats and three flotillas of torpedo boats. Naval bases will be immediately developed, the naval schools will be expanded, and the shipyards enlarged. An admiralty board is to be created, a new military academy established, and a force of marines recruited.

CHAPTER XVI.

EVOLUTION, NOT REVOLUTION IN INDIA.

Nearly all that the outside world hears about India, concerns the political agitation of the educated few and the impoverishment of the illiterate millions. English writers chiefly, and foreign scribes generally, dwell on sedition *ad infinitum* (and, I believe, *ad nauseam*). Even native editors and authors confine themselves mainly to political and economic topics.

The Indian probably is the poorest person on the face of the globe, and Hindoostan has come to be the perpetual home of famine. Unrest prevails in the land. The recent advent of the bomb and the propagation amongst a section of the people of the soil of the spirit to hold aloof from the English salesman, court of justice and school, have thrown the country into a political convulsion. That conditions such as these should attract the attention of the rest of the world is by no means a cause for wonder.

But it is not true that every Indian is a terrorist, any more than that every Occidental professes allegiance to the Pope. Politics is a live issue in Hindoostan, but every enlightened man is not a political agitator, much less a seditionist, secretly engaged in attempting to undermine Great Britain's influence in her Eastern dependency. Besides poverty and famine, with their attendant evils, plague and cholera, there are other preplexing problems in India which are receiving the attention of native leaders. While there is much talk about the means educated Indians are employing to tamper with the native army and inspire the masses to revolt against established authority, it is being forgotten that beneath the thin crust of political struggle and frenzy and talk about poverty and plague, constructive work of mammoth dimensions and of immeasurable potentiality is going on.

Unseen, uncheered by other nations, Hindoostan is reorganizing the constitution of its society, casting aside old shibboleths and setting up in their place new ideals and standards, discarding its time-worn tradi-

tions and methods and adopting, in their stead, the approved ways of life and work. This constructive period did not begin yesterday. The process has been going on constantly for two or more generations; but the progress of the Indian renaissance has gained a fresh impetus from the Oriental awakening. It is about time that the world took cognizance of this up-grade trend in Hindoostan.

Did you ever strike two pieces of flint violently together? Did you witness what happened? The two pieces of stone, coming in contact with each other, produced a spark of fire. This is what has happened in India. The ancient Oriental civilization abided side by side in Hindoostan with Western enlightenment. The two did not collide for many decades. They merely touched each other. The Russo-Japanese War, the initiation of self-rule in Persia and Turkey, and the awakening of China—these agencies sharply struck the two civilizations against each other, and the world sees, to-day, a smouldering spark of unrest in India, which, in time, will grow in

dimensions and activity until the fire has burned the dross of slothfulness from the nation and purified the land so it is fit to rank with the enlightened peoples of the world.

To-day discontent is the keynote of the erstwhile "country of content"—the "nation of nirvana." Moreover, this unrest is hydra-headed. Every phase of life in the land bears the unmistakable marks of dissatisfaction. Every literate man is enthralled by the spirit of revolt against existing conditions. Before the majesty of this sentiment, the canons of yesterday are bound to tremble. They are bound to be swept aside, like so many cobwebs brushed away by a broom. The social, economic and even religious superstructures must be thoroughly renovated and improved, lest they be altogether razed to the ground by the dissatisfied ones, to be replaced by more modern, more convenient edifices.

It is a travesty of the holiest of holy in human nature to talk of the unrest in India in terms other than the most reverent. In every sense of the word, this discontent is divine. In its essentials, it is cosmic in

character, evolutionary, constructive, and uplifting. While in a thousand years from now it will not matter much if the sons of a little European Isle have held India in subjection, it will matter much if the genius of the nation has performed its God-given mission, enriched posterity by progress in religion, philosophy, science, art, and industry.

India is like dough in which the yeast of unrest and longing for liberty has been introduced. Gradually, the leaven is sending out its delicate branchlets and working its way through the whole mass, the bubbles are rising to the top in a fine froth of foam. Before long, the dough will spill over the top of the pan—for you can no more keep the germ of unrest from spreading amongst a repressed people than you can keep dough from rising when live yeast is permeating its every cell. In itself, this is a reassuring sign, for it is indicative of life where there was death not long ago. It is significant of the coming era of construction that is soon to dawn on India, enabling that country once again to give abundantly to the world, as it did in the past,

rich treasures of wisdom, gems of philosophy, and solaces of religion.

Occidentals are apt to think and write of Indians as being slavish in disposition and incapable of independent action. This impression, never true *in toto*, now is fast growing passé. The Indian of to-day is athrob with the spirit of independence and self-reliance. The entire nation is imbued with the desire to make such progress as will give it the right to be classed with the advanced people of other lands.

The late Swami Vivekananda exhorted every countryman of his to pray night and day: "Thou, Lord, Thou Mother of the Universe, vouchsafe manliness unto me. Thou Mother of Strength, take away my unmanliness and make me a man." He advised his brother-Indians: "Come, be men ! Come up out of your narrow holes and look abroad. See how the nations are on their march. Do you love man ? Do you love your country ? Then come, let us struggle for higher and better things. Look not back—no, not even you hear the dearest and nearest cry—look not back, but forward march !"

If Vivekananda were alive to-day, he would be wonder-struck to see how the people of his Motherland have taken his exhortations to their hearts—how his prayers have been answered; for there is no nook, no spot in the Indian Peninsula, where the native of the land is not doing his best to be a man.

To be a man—to act manly—is the agitation of the moment. As specimens of this new manhood may be pointed out the Indian immigrants who have gone to the four corners of the globe and assaulted and won the citadel of success, in spite of terrible odds.

Indeed, nothing more clearly indicates the Indian renaissance than the fact that many thousands of Hindoostanees have disregarded hoary traditions and centuries-old canons of caste and conservatism and have gone abroad, some of them to roam around for pleasure or instruction, and others to settle down in foreign lands, for a time or permanently. As an earnest of India's coming greatness, the presence of these men in every part of the globe is assuring. They offer a glowing testimony to the contention that no section of

Indians to-day is pot-bound ; that all classes are alive and progressive, not dead nor dying.

The progress which Hindoostan has been making during the last generation or two is visualized by the presence of the Indian immigrants on all continents, and in their ability to win success in the face of unethical opposition and unequal competition. They not only have gone abroad, but they have distinguished themselves in every walk of life in which they have engaged. Indian students have won honours in Japan, England, America and other foreign countries, beating natives in their favourite subjects in their own lands. Indian immigrants have established their claim to superior intelligence, hardiness, sobriety and thrift. Indian merchants and professional men have demonstrated that in a foreign land they were the peers of their competitors. They have achieved success in the face of colour and continent consciousness which vitiates the sentiment of the white settler in Africa, Australia and America. It augurs well for the future of India that her sons have proved virile and capable abroad.

A significant point to be considered is the fact that Indians at home and abroad resent the humiliating treatment accorded to their immigrants. This shows that an Indian nation is coming into being; for the wrong from which the immigrant suffers sinks racial and religious invidiousness into oblivion; it thrills *all* Indian hearts with pulsations identical in nature—sentiments of protestation—community of interest—resolves to right wrongs, overcome weakness, conquer disabilities. Such experiences also develop that manly pride which demands reciprocity and which is the corner-stone on which the structure of individual and national well-being is to be erected.

Slavery and supineness have held Hindoostan down for many centuries; but these ignoble characteristics are conspicuous by their absence in the immigrant. He is a man with a stiff neck—and with a backbone. He is manly and enterprising. He is not like the cur that licks the hand that beats it, and thus encourages the unreasonable tyrant to continue to maltreat it. A country which furnishes such

splendid specimens of manhood as does India, ought to be congratulated; for the manly immigrant raises the status of his Motherland in the eyes of the foreigner and also inspires his countrymen to utilize their abilities and material resources to the very best advantage. His direct and indirect influence is to lift India out of the slough of degeneration and give it an impetus toward evolution.

Manliness is a new thing in India. Indians have been in tutelage for many centuries, and it speaks well of them that enough of this spirit was left in them so that it would once again sprout and blossom and bear fruit, under the urge of *esprit de temps*. There are unmistakable signs to-day which assure a student of current history that the spirit of manliness is more and more enthusing India's young, and that it increasingly is coming to constitute the rock of security for the future.

The new spirit of manliness which is gaining votaries every day, may be considered by some to constitute, in itself, the nucleus of a world-menace. The self-reliance of the Indian, it may be feared, may degenerate into an incli-

nation to alienate the country from the rest of the world, or even to commence an offensive warfare on their weaker peoples. On the face of it, such an assumption carries no weight. The spirit of manliness must work for many a decade before it will have accomplished its object of lifting the people from their present-day conservatism and raising them to an equal footing with the best nations of the Occident and Orient. For that length of time, at any rate, the renaissance of Hindustan will constitute no menace to any people. Moreover, the new spirit of manliness, while it is aggressive and assertive, is not selfish, nor is it unholy nor uncontrollable. The spiritual development the Indian has experienced for centuries never will be dissociated from his moral and mental make-up. This insures the world against the danger that the men of Hindustan ever will go out of their way to trample other people's rights under foot. Another consideration that ought to be borne in mind in this connection is this: the manliness that is coming to be the keynote of the Indian progress

to-day does not seek isolation from the rest of the world, but demands only reciprocity.

The Indian is not working to bring the affairs of his country to such a pass that things will be turned upside down. Sane Hindustanees, one and all, are leagued together to maintain peace and order in the land of their birth, and push forward India along constructive lines. Imbued with the new spirit, Indians to-day are actively engaged in framing a comprehensive propaganda of self-help. The programme for indigenous work is extensive and intensive. It embraces all departments of human life, and reform is being carried on, vigorously, systematically and perseveringly. Therefore, evolution and not revolution can safely be predicted for India.

CHAPTER XVII.

THE SPIRIT OF MAYA LEAVING HINDUSTAN.

Were it not for the intense political unrest that prevails everywhere in India, the extraordinary industrial activity of the people would attract the attention of the world. A veritable revolution is taking place in the industries of the country, and a constructive era of untold possibilities has dawned on Hindustan.

Hitherto agriculture has been almost the sole occupation of Indians. The larger bulk of the people have engaged in farming. The motto of Hindustanees, for a century or two, has been: "Produce and export raw materials—import finished goods." The small percentage of Indians not engaged in agricultural pursuits have earned a miserable pittance working at decadent trades with wasteful old-fashioned methods, exclusively employing crude machinery worked by hand-power. Even in agriculture, out-of-date methods, unimproved

implements and poor cattle have been used. The prominent feature of farming has been a slavish adherence to the ways of those long since dead instead of constant improvement.

To-day, this state of affairs is rapidly changing. The Indian has completely veered around industrially. Farming and farm industries are being modernized. Old methods of sowing and reaping, winnowing and thrashing, storing and selling, are being abandoned. Implements that conserve labour, save time and do the work better, gradually are being introduced. Even scientific fertilizers are being tried, and the sons of farmers are invoking the aid of chemistry to produce plentiful harvests of grain of a good grade. Furthermore, the Indian is becoming anxious not only to employ modern machinery and methods in the production of raw materials, but also to turn them into finished products at home and do so in the most approved manner known to industrialism.

Were the industrial revolution no greater than this, it would be tremendous; but its work has not been confined to the directions already pointed out. Such a change

has taken place in the attitude of the native of Hindustan toward physical labour that, in the course of the next few years, the nation will rank alongside the leading commercial countries of the world.

The leaning of the Indian has ever been in the direction of spirituality. He has looked upon his existence as a mere temporary and troublesome sojourn. Now and Here he has considered to be mere incidentals, unworthy of receiving his prime attention. Manual labour and its resultant, the riches of the world, have not evoked his interest. He has called the world *Maya*—illusion—and his ideal has been to have as little to do with it as possible. That such a person has deteriorated from a material point of view is not to be wondered at.

To-day, a different philosophy is moving India's masses. It concerns itself with Here and Now, and relegates the Hereafter to the background. It develops his material life along with the advancement of the spirit. "*Mens sana in mens corpora sana*" is the goal of this new philosophy, which is having a most salutary effect upon the Indian, compelling

him to look upon life with a clear vision, and thus secure a practical working basis.

Spiritual development without the balance-wheel of material advancement inspired the people with slothfulness and inertia. But to-day the germ of the up-to-date has vanquished the bacteria of conservatism and is urging India to uplift itself in matters materially. A revolution begins in the brain. An idea becomes imbedded in the mind and changes the very construction of the cerebral convolutions. A shifting in the attitude toward existing order follows. This motives the brawn to fill in the hollows and raze the mounds of environment and opportunity. This is what has happened and is happening in Hindustan. The people are on the highway to material well-being, for they have a fresh grasp on life and labour. Inspired by the new ideals, the Indian who, for generations, has been obsessed with aversion for physical work, is now eagerly engaging in it. Agricultural, industrial and commercial occupations are no longer looked upon as defiling by the high caste Hindu, and, moreover, he is bringing to these avocations

scientific knowledge, uplifting decadent and commonplace pursuits to the dignity of paying professions. Thus, an industrial renaissance has dawned upon India.

The first effect of Western education was to accentuate the predilection of the Indian for so-called genteel work. Schools were founded in Hindustan primarily for the purpose of coaching natives to fill the lower ranks of public service. The alien administration did not know the language of the land and lacked the desire to learn it. The Indian, on the contrary, showed a peculiar aptitude for learning English. Moreover, the commercial company which had, by a sudden turn of the wheel of fortune, come into possession of the Peninsula, wanted to conduct the administration on a business basis, with the strictest economy; and the native clerk was ten times cheaper than the imported Englishman. But the Western education which was introduced in India with a view to manufacturing clerks and interpreters to aid the foreign ruler, intensified the proclivity of the native of the soil to refrain from soiling his hands with industrial or

agricultural work. The young men looked upon the school as antechamber leading to Government service. It was not thought advisable to permit girls to work in secretariat offices, consequently they were not educated. The boys were prepared to become clerks, lawyers and low-grade executive officers. They were inspired with a hankering after such pursuits. Every educated Indian, therefore, aimed to be a barrister or a Government official. The superficial veneer that was given in school warped the already mis-shapen Indian temperament, making it a still more unstable rafter supporting India's well-being.

This was a fundamental failing in Occidental education. Until lately academical training has been merely cultural and not integral. The head has been developed, but the hand and heart have been neglected. Education such as this could not but have influenced the Indian to shirk manual labour and favour quill-driving in Government offices or bandying words in law courts.

But in the Occident, education is coming to mean something more than a mere surface

polish, and its reflex action is becoming visible even in slow India. The forward swing of the pendulum is rendering clerical service and the legal profession distasteful to the average young man. The Indian youth progressively is seeking a commercial career. He dreams of becoming a captain of industry. He desires to be a manufacturer—a scientific agriculturist. But before engaging in any of these pursuits he wants to go to the most forward industrial and agricultural countries so that he can equip himself thoroughly in order to do his chosen life-work as well as the world can teach him. This is speedily bringing about the industrial renaissance of India.

On account of this fundamental change, the Indian, instead of being a mere consumer, is fast becoming a manufacturer—even an exporter. Hindustan out-distances all Asiatic countries in buying textile machinery from England, and places orders with Germany and America as well. Spinning and weaving factories are multiplying with incredible rapidity, where yarn of all counts is manufactured and cloths of all kinds made, not only for home

consumption but also for export to the markets of the Far—East. Within a decade, India has come to be Japan's most powerful rival in the yarn trade in China and other contiguous countries. This is chiefly due to the fact that the cream of Indian men are engaging in the manufacture of yarn, and they have intelligent agents in all the leading commercial metropolises of the Orient. During the last two decades, the cotton mill industry has increased many fold in India.

So long as educated Indians drudged in clerical positions, contenting themselves with miserable pittance, the industries of India lacked red corpuscles and showed signs of deadly anæmia. But the changed attitude of the educated natives has infused a new force into the commercial life of the country. The old crafts are being revived while new ones are being learned and established in India. The Indians are learning the necessity of harnessing their rivers and waterfalls, of superceding hand-power by machinery. In the Bombay Presidency alone, wonderful progress has been made in this direction, while Cawnpore and

Lahore are not far behind in the industrial precession.

The cotton industry is a conspicuous but by no means the only available example. Leather is being tanned at home by the latest processes and made into boots, shoes, trunks, harness, etc. Iron and other mineral deposits are being exploited. Foundries are being erected and conducted by foreign-trained Indians. The well-known firm of Tata and Company has established an iron foundry which is the second largest in the world. Banking is being organized and treasures which erstwhile were kept buried underground now are being unearthed and pressed into man's service. The banking establishments are of various types—savings banks, agricultural banks, loan associations, life, marine and commercial insurance institutions being included in the category. The natives of the land are organising and managing these companies, absolutely independent and sometimes in co-operation with foreigners.

From the depths of despondency and helplessness toward progressively increasing self-

help and self-reliance—this is the road India has been travelling. The path is stony and tortuous, but the people pluckily are persevering and already have achieved notable success. Until recently the chief aim in life of the wealthy Indian was to patronize the foreign artist, the alien manufacturer. He bought fabrics not only manufactured by foreign looms, but also tailored abroad ; and in many cases even sent his linen to Europe to be laundered. He rode in imported vehicles. He drank whisky distilled in Portugal or France, from wine glasses manufactured in Germany. In fact, the use of foreign-made goods had so obsessed him that he would order indiscriminately—buy articles whose use he did not know, and which were therefore valueless to him. His poorer brother refrained from lavishly purchasing imported goods, not through choice, but because he was limited by lack of funds. Steam and electricity-driven machines produced cloth and merchandise more cheaply than the same materials could be woven by hand. Cotton and leather sent from India to England and there made into finished products by compara-

tively more expensive operatives, but by modern machinery and up-to-date methods, after paying double freighting, import duties and various charges such as insurance, brokerage, etc., could be sold cheaper in India than the goods manufactured by the native weaver and leather worker. The Indian was an artist. He could make muslin on his hand-loom that would win the admiration of Parisiennes and that could not be duplicated anywhere else in the world. He was a master of his craft. But he lacked adjustability. He could not be persuaded to lay aside his ages-old loom and instal a new one in its place. Consequently, the foreigner outbid him in his own market, in his favourite profession. He was rendered helpless. In many cases he was forced to abandon his trade and engage in farming in order to eke out a precarious existence. Thus, he overcrowded the agricultural community. But if he continued at his old trade, he fared still worse. The decadent industry did not pay. His countrymen found that it was to their economic interest to buy the foreign article in preference to the indigenous product,

and invariably they did not possess sufficient cash to make it possible for them to refuse to purchase the lower-priced imported material, even if he had the sense of patriotism to buy home-made articles in order to protect and develop home industries. The Government of the land did not feel the urge to build a protective tariff wall about India. It did not give a new impetus to industries by judicious subsidies, nor did it help the people by training them in new methods of production, nor by inducing them to desire to change for the better. Thus India, toward the middle of the Nineteenth Century, reached the uttermost depth of depression and had to depend upon the outside world for even such trifling articles of every-day use as pens, pins, needles and lamps.

It is from this bottomless pit that Hindustan is rising. Even the ignorant, unintelligent weaver is giving up his prejudice for the cumbersome hand-loom and is coming to use newer types of hand-looms which have been pronounced by experts to be capable of successfully competing with steam and electricity-propelled looms, on account of the cheapness

of Indian labour. The wealthier men are helping along the cause of progress by buying these looms for their poorer brothers, and by inspiring the weavers to band themselves together on a "joint stock" basis, instead of working individually, in hovels, which serve for living room as well as workshop. Factories and mills run by power also are being installed. The more important industries by no means are receiving exclusive attention. Young Indians are learning trades and introducing them into their own country, where they are being carried on vigorously and along modern lines.

At the psychological moment a movement came into being which is destined to prove India's salvation. This is the celebrated Swadeshi movement, which has for its slogan : "My country's goods for me." This spirit of Swadeshi, literally "own country," is like the mother-hen protecting its fledgling industries. It is a veritable tariff wall, under whose cover nascent indigenous industries are being nurtured until they are strong enough to get along without its protection. Thanks to

Swadeshism, the products of newly installed mills and machinery are finding a ready sale. In fact, the demand is so great for home-made articles that the rapidly multiplying factories are unable to meet it. Swadeshi is the culmination of India's industrial revolution and forms the foundation on which Hindustan's future well-being will be established.

Under the impetus of Swadeshi, Manchester and Sheffields are coming into existence in India. Indians are raising a better grade of cotton and are spinning and weaving it into cloth of all kinds and qualities for use at home and for consumption in the Far-East. Prospecting is being actively taken in hand; mines are being worked; and the ore is being manufactured into finished products. Sugar refineries and factories of all kinds are being established. Water-power is being utilized to manufacture electricity that will turn the wheels of industry.

It is sad to contemplate that such a virile, constructive, uplift movement as that which is going on in India should not be noticed by the outside world, merely because of the acute

political unrest in the land. But those who are interested in the political wrangle should not forget that even political Congresses of late have industrial exhibitions and conferences as their important adjuncts. For several years an industrial exhibition and conference have been notable features of the Indian National Congress, and from its platform many purposeful speeches have been delivered which tended toward the regeneration of India. These annual exhibitions fulfill a double purpose. In the first place, they inspire manufacturers with the spirit of healthy emulation and enable them to familiarize all India with the products of the different provinces. In the second place, they make it possible for dealers and traders in articles of every-day use, to obtain reliable information and collect goods from all parts of India for the benefit of purchasers in every province of the Peninsula.



CHAPTER XVIII.

TO-DAY IN AFGHANISTAN.

Since the beginning of time, steep, snow-capped mountains broken by a few narrow passes, well-nigh closed up during the winter months of the year, have formed an impregnable cordon of police around Afghanistan, completely shutting it off from the rest of the world. But thus securely entrenched as is the kingdom of His Majesty the Amir, it has been unable to withstand the onslaught of the spirit of the up-to-date. Slowly but steadily the forces of modernization have been stealing into the Afghan stronghold, and to-day the people are commencing to revise their notions of the world and engage in the reorganization of their military, industrial, educational and social institutions.

The wonder of it all is that the Amir, whose forefathers and predecessors have been autocrats of the autocrats, given to rough and ready retri-

bution, enacting unspeakable atrocities in the name of justice, manfully is flinging aside his heritage of ages, and himself is becoming the active agent of the new régime in Afghanistan. His kingdom is a military hierarchy consisting of a congeries of warlike clans, swayed by different traditions and passionately attached to their respective chiefs. To hold these turbulent tribes in check is no easy task. A swift and radical change in the policy of the central administration—a sudden show of leniency in the customary brutal methods of dealing out justice—at once would be deemed weakness in the Amir, and hailed as a signal to cast off his yoke. The Afghan ruler, therefore, is forced to go slowly and for the sake of his prestige, even at present he orders the hand of a thief to be cut off and the tongue of a seditionist to be torn out. But these features of the old order are becoming less common. Instead, the Amir is evincing a strong desire to educate his subjects to the point where they will slough off their conservatism of centuries and come up in line with the progressive people of other lands.

To-day, the Imperial palace at Kabul is lit

with electricity. The Amir talks from his bed-chamber with his secretaries and advisers in their offices or residences, miles distant, over the telephone wire. But for his black, low cap of Astrakhan, the ruler of Afghanistan dresses in faultless European style. His office is organized on a modern basis and is furnished with chairs and desks. Typewriters click in the secretariat. His Majesty has discarded the reed in favour of the fountain pen. Whereas his forbears would have considered it irreligious to pose before the camera, the present Amir owns a splendid photographic outfit and is master of the art of kodaking. He has a weakness for automobiling, and his English chauffer drives him about in huge touring cars, in and around his capital city. The Afghan king smokes cigarettes imported from Europe. He knows how to deftly handle fork and knife, and can eat at the table with as much ease as he does with his fingers when squatted on the carpet in true Oriental style. Indeed, a portion of his palace is fitted up a la Occidental, and for all you know, you might be in the home of a European potentate.

In this sequestered country, example counts for a great deal more than it does in other parts of the world. For centuries the Amir has been looked up to as the first man of his kingdom. He has set the pace and his people have copied him, without murmur, without question. As a natural result, the ruler of Afghanistan is instituting a revolution by merely himself adopting more up-to-date ways of life and work. What he is doing to-day, others will do, as a matter of course, to-morrow, taking their cue from the Amir. Many others in Afghanistan now own automobiles and ride about in them. Some of the courtiers have taken to wearing European costume. Some even are taking up amateur photography.

His Majesty, Habib Ullah Khan, being an eminently enlightened and progressive ruler, is not content with letting his subjects grope about in the dark, learning what they may, by random chance. Modernization, he believes, not only is good for him, but for his people as well. He is therefore forging ahead materializing his plans which are calculated to lift the

Afghans from the depressed state of the mediæval ages, in which they are now abiding. In his ardent and intelligent solicitude for the enlightenment of his subjects, the Amir very much resembles the Mikado of Japan. Like the Nipponese Emperor, Habib Ullah Khan is taking every step in his power to make his people more productive and efficient.

The present Amir came into power only in 1903, on the death of his father, Adbur Rahman Khan, and consequently has had but a short time to work out his reforms. Fortunately for him, his *pater* had paved the way for him. His Highness, Abdur Rahman Khan—to give him his correct title, for the ruler of Afghanistan was made “His Majesty” in 1905 by Lord Curzon, the then Viceroy and Governor-General of India—was an astute administrator. He realized the strategic value of his little land, which literally constituted the key that would unlock the Indian Peninsula to the land-hungry Czar. He knew that Great Britain was anxious to protect its vested interests in Hindustan. He therefore cleverly figured it out that the British administration

ought to be willing to pay a consideration to keep the Slav hordes out of the country. Abdur Rahman Khan, master-diplomat that he was, lived to see India pay him a subsidy. At the invitation of the English, he crossed the boundaries of his own land into Hindustan and was accorded a royal reception at Rawal Pindi, where the British bureaucracy readily came to terms with him. The late Amir showed further wisdom in exclusively setting apart the amount that he made India contribute to his exchequer to insure security from Russian attack, to better the efficiency of his own army. Indeed, according to the popular version of the affair, until recently the subsidy was paid in kind, Afghanistan eagerly welcoming modern rifles and accoutrements in lieu of a pecuniary remittance. Be this as it may, Amir Abdur Rahman Khan gave himself up to the task of modernizing his army and his subjects. On account of the conservatism of his people, he was not able to accomplish as much as he wished to do, but at all events, he succeeded in smoothing the way for his successor to carry on the good work inaugurated by him.

Habib Ullah Khan wisely has decided to follow in the footsteps of his father and has thrown himself heart and soul into the propaganda for the uplift of his country. During the first two years following his accession to the throne, he found it necessary to quell serious disturbances in various parts of his kingdom. But once he had subdued the uprisings of his rivals, he gave himself up to the work of reform. He has had constantly to feel his way, since he was venturing into absolutely unsurveyed territory. His path often has been perilous—always trying. The inertia and apathy of the very people whom he was endeavouring to help have been dreadfully discouraging. But the brave Amir has gone ahead, slowly but steadily introducing his innovations. Thus, it has come to pass that within a comparatively brief period, the Afghan ruler has succeeded in materializing many of his plans.

Already notable success has been achieved. Several finely-graded metalled roads have been built, and, if the work is carried on with the same zeal as it has been done recently, a

few years will see Afghanistan girdled with highways which will enable a traveller to automobile through the various provinces. The Amir believes in personally visiting all his provinces and finding out for himself just what is going on there, and it is his earnest desire that he shall be able to go in his motor car on his tours of inspection, to any part of his kingdom, instead of journeying on horseback, as he is compelled to do to-day.

The linking of the various parts of the country by telephone is also proceeding apace. To-day, more than one provincial capital is thus served, and in a few years it is expected that electric wires will form a network over this erstwhile sleepy land. It is proposed that there shall be a telephone station at a distance of every two miles, when the plans have been completely worked out. The Amir prefers the telephone to the telegraph, and, strange though it may sound, he is perfectly apathetic in regard to putting into operation a comprehensive telegraphic system.

The postal system has been conspicuous by its absence in Afghanistan. The Government

letters have been carried from the capital to their recipients by special couriers, runners being employed for routine work and mounted couriers for urgent errands. But the public at large has had no postal facilities. Now, however, an effort is being made to organize a mail service, efficient and yet cheap.

The Amir is also reorganizing the customs department. Hitherto no definite tariff schedules have existed. The officials have made the rates and regulations to suit themselves. In many instances this has occasioned injustice. Moreover, the administration has never received all the money collected for customs duties. The present Amir realizes the weakness of the service and gradually is seeking to improve it.

Equity, in Afghanistan, in the past has depended upon the humour of the Amir and his officials, there being no codified laws, although the land is supposed to be governed by the *Shariat*—the sacred Moslem law. In such a circumstance, it is easy to conceive that many miscarriages of justice have taken place. Habib Ullah Khan is making some

effort to give uniformity to the standard of ethics in the various parts of his realm. He is also introducing regulations which will make life and property secure without necessitating the cutting off of the hands and limbs of a thief or the person guilty of criminal assault, in order to teach a moral lesson to the people at large.

The industrial life in Afghanistan is quite primitive, the machinery and methods in use being long out of date. The ruler of the land therefore is endeavouring to introduce modern ways and implements. Already in Kabul the smoke may be seen curling from half a dozen factories and mills established by the Amir. One of them is devoted to the manufacture of arms and ammunition. In another, wool is spun and woven into cloth. A soap and candle factory and a boot factory are two enterprises recently introduced. A power-house now is being erected that will chain the force of the Panjshere river and turn it into electricity to furnish light and power for the capital city. Englishmen conduct these enterprises and, as in the case of Japan, they are training the

young Afghans to perform the work of the foreigner and thus eventually become independent of his good offices.

A buffer State like Afghanistan must depend, to a great extent, on its army. The level-headed ruler realized the splendid military qualities of his subjects, as well as their lacks. He knew that the Afghans were sturdy and much given to warfare—that they were, indeed, unexcelled for guerrilla fighting. The English who have had many skirmishes with these intrepid warriors during the last few decades, unstintingly testify to their heroism and courage. But the fanaticism of the Afghan, unless backed up by modern weapons, and up-to-date training, would not avail in present-day warfare. Realising this, the late Amir made it his serious business to supply both these requirements. Habib Ullah recognizes the wisdom of this policy. Indeed, he is endeavouring to go farther than his father in making his soldiery thoroughly efficient. Mahomedans, in many cases Afghans who have served in the British army in India, are drilling his soldiers and preparing them to fight

without disadvantage any Occidental army that may be opposed to them. Formerly all of the weapons were imported into Afghanistan, but now the factory established by the Amir at Kabul is furnishing the larger portion of them.

The ruler of Afghanistan lays a great deal of stress on education. He appointed an Indian Mahomedan educationalist to act as director of public instruction in his kingdom, and for some years he was organizing his department. As a rule, only the sons of gentlemen, the courtiers and the clergy have received education in Persian and Arabic, while the masses at large, especially the women, have remained absolutely ignorant. This training has been furnished by men who prided themselves on their ability to recite the Koran from memory, who held narrow, bigoted religious views, and knew nothing of the great wide world beyond their mountain borders. Habib Ullah is a liberal-minded man and realizes the folly of such education. Already modern schools have been established in his capital, where pupils from Kabul and even from the provinces, are being prepared for life.

As yet no newspapers are published in

Afghanistan, although many find their way into the country from India. The Amir himself is quite fond of current literature. He especially delights in perusing the illustrated newspapers and magazines, many of which are sent from England for His Majesty's express benefit.

The ruler of Afghanistan owes many of his liberal ideas to foreign travel. In 1907, he accepted the invitation of His Britannic Majesty's Indian Government and at its expense travelled through the larger cities of Hindustan, which, though somewhat backward when compared with Occidental metropolises, yet are quite modern—at least in advance of Habib Ullah's capital. The Amir rode in automobiles and motor boats, travelled in steam railway and electric tram cars, talked over the telephone and was initiated into the mysteries of the telegraph. He examined the post offices and noted how the legal machinery works in India. He visited many schools and colleges, amongst others the Mahomedan College at Aligarh, in the United Provinces of Agra and Oudh, which is financed and managed

by His Majesty's co-religionists. The Amir also had the opportunity of learning how the leaven of modernization was working amongst the Moslem masses of the Peninsula. What he saw and what he heard in Hindustan he has carried away with him. Since his return he has been assiduously trying to accelerate the work of introducing such changes as he deems suited to the genius of his people.

Sirdar Anayat Ullah Khan, the heir-apparent to Habib Ullah's throne, is a lad barely eighteen or nineteen years of age, but already he has travelled in India. During his sojourn in Hindustan the half-formed mind of the young Afghan prince must have been indelibly impressed with the martial glory of the British army in the Peninsula, for the Indian Government held a grand military review in his honour at Rawal Pindi, practically in the same spot where his grandfather had succeeded in securing a subsidy from India's rulers. Now, Sirdar Anayat Ullah is the Commander-in-Chief of his father's forces, and there is no doubt that when he compares his own army with that of

the British, he finds much to do in the way of reform. The grandson is, therefore, furthering the work begun by his grandfather. The heir-apparent is quite advanced in his notions. It is said that he believes in monogamy and has but one wife. This is an improvement upon his father's record, for Habib Ullah has four spouses, and in addition to them has many concubines, as allowed by the sacred Mahomedan law.

CHAPTER XIX.

PERSIA EVOLVING COSMOS OUT OF CHAOS.

In January, 1906, Mozaffer-ud-din, the father of the late Shah of Persia, restricted his powers, which, from time immemorial, had been absolute, by granting a constitutional government to his people. This innovation meant nothing less than the organization of a Senate with sixty members, one-half of the number being elected by the people—this body to control the revenues of the land, regulate commerce, and initiate and manage public works and railway building. This reform involved the establishment of a popularly elected Lower House entrusted with the work of enacting the necessary legislation—the essential provision of the establishment of this assembly being that the ruler of Persia could not dissolve it without first obtaining the consent of the Ministers of Parliament and two-thirds majority of the Senate. The members of the Parliament

included princes of the blood royal, high officials of the Government, prominent priests and business men.

An important circumstance attended the grant of a constitution to the Persian populace. Strictly speaking, popular government was not *granted* to the people by the "King of Kings", but the potentate was *forced* to take his subjects into his confidence and give them a real share in the administration of the country. Toward the close of 1905, the revulsion of Persians against despotism expressed itself in an open riot in Teheran. The sequel of this political eruption was that the constitution was granted early in 1906. Following the publication of the constitution, the first Persian Assembly met in October, 1906.

While the riot that occurred in Teheran showed, beyond a doubt, that the people of Iran longed for a representative government, it also forcefully brought out the fact that the Shah was possessed of abundant tact and diplomacy. He read the signs of the times, and initiated the reform without compelling the people to become frenzied by being disappointed

in their legislative demands to such a degree that bloodshed would occur.

Almost immediately following the introduction of a representative government, Mozaffer-ud-din died, in January, 1907, and Mohamed Ali ascended the throne, in his thirty-fifth year. The new Shah was well-versed in European and Asiatic politics, and spoke several languages. He took great delight in motoring and hunting, and had passed through all the grades of militarism. At heart Mohamed Ali was a reactionary—bitterly opposed to the governmental reforms inaugurated by his father. But realizing that open hostility to the newly created Persian *Anjuman*-Parliament—right at the start of his reign, might cost him his life, he signed the Constitution in October, 1907, and later, in November, took a solemn oath to maintain it.

The Shah had procrastinated so much about signing the Constitution and taking the oath that he had impressed his subjects with the fact that, at heart, he was a reactionary. When he finally swore on the Koran to uphold the limited monarchy, no one reposed any

credence in it, despite the most sacred character of the oath. Everyone in Persia felt that the ruler would seize upon the first excuse that offered itself to undermine the Parliament. And the people were right. In July, 1908, Mohamed Ali commanded the *Anjuman* to hand over to him a number of its members who had shown an unequivocal inclination to guard the liberties of the people. To the credit of the Persian Assembly be it said that it utterly refused to comply with the Shah's demand. Then occurred something absolutely unheard of in the history of Persia. In the following December, the Parliament drew a long indictment against the monarchical government of the country. Immediately before the organization of the Assembly, the Parliament declared, the land was in a chaotic state, life was insecure and property was arbitrarily taxed. In various parts of Persia the cultivators were deprived of irrigation in order to compel them to pay taxes, and in one province, at least, children were sold into slavery in order that their parents might pay their taxes. The Parliament, as soon as it

was born, commenced to introduce a new régime in the land. It set its face against the policy of becoming indebted to foreign Shylocks, and established a national bank for the purpose of issuing an internal loan. The Assembly was but an infant in years, and had just commenced its work of reorganizing the government of Persia, and it plainly warned the Shah not to put stumbling blocks in the path of progress. The issuance of this manifesto was the last proverbial straw that broke the camel's back; the Shah ordered his artillery to surround the rebel Assembly. Parliament buildings were fired at and razed to the ground. The people in cities and provinces took up their country's cause and precipitated a bloody civil war, unprecedented in the annals of the land. Mohamed Ali paid for his obstinacy by forfeiting his throne. On July 17, 1909, his twelve-year old son Ahmed Mirza was proclaimed ruler of Persia, and Mohamed Ali was deported to Russia.

The Persian Parliament had a very brief career, but during its short life it carried out a number of important reforms. In the first

place, it prevented a fresh foreign loan, which, like the two preceding ones, would have served to minister only to the passions and pleasures of the court. It also prepared the way for national solvency by increasing the revenues by some Rs. 30,00,000 and diminishing the expenditure by about Rs. 90,00,000. Before that the yearly revenues amounted to Rs. 2,14,50,000 while the yearly expenditure was Rs. 3,00,00,000. This meant a deficit each year of Rs. 85,00,000. It will thus be seen that the action of the Parliament turned an annual deficit of Rs. 85,00,000 into a yearly surplus of Rs. 34,50,000. Up to that time the revenues had been considered the personal property of the Shah. Under the new law, a definite sum was set aside to the credit of his Civil List, this sum being fixed at Rs. 18,00,000 a year.

The second great reform consisted of placing all Persian subjects, irrespective of race or creed, on an equal footing, contrary to the practice of former times. The Majliss included a member of the Zoroastrian community, which occupied, in Iran, the same status as

Roman Catholics occupied in Protestant England in the time of Oliver Cromwell.

By the provisions of the third reform, provincial councils were established in all the provinces of the land to supervise the collection of taxes and to control the actions of the local governors. Municipal corporations were established in all the larger provinces while the public services were improved all along the line.

Mahomed Ali justified his position as an obstructionist by attempting to fasten the blame on Mahomedanism—the dominant religion of Persia. When he proclaimed the Parliament in December, 1908, the Shah unblushingly wrote :—

“ We are prepared to redeem our promise and convene a Parliament, but we learn from the assembled representatives of the people that they do not want a constitution. The clergy and ecclesiastics having recognized that the establishment of a Parliament would conflict with the laws of Islam, we have decided that for the future, under no pretext shall a Parliament be established.”

The first statement in regard to the people's representative not wishing a constitution was, on the very face of it, a misrepresentation of facts. The second statement in regard to Islam setting its face against representative

government was equally untrue. The religion of Mahomet is founded upon the theory of the universal brotherhood of man, and despite the verdict of prejudiced critics, in no sense is opposed to modernism. The best proof that can be adduced in support of this contention is that the movement for popular government in Persia was largely hatched in the Moslem mosques, under the leadership of Mahomedan priests. As it is to-day, the staunchest friends of the propaganda for democratic administration are to be found amongst the Persian clergy, and if the movement finally wins, as it is destined to do in the long run, much of the credit for the victory over despotism must be given to the Mullahs, who, as a rule, are thoroughly saturated with democracy and are working their hardest to bring about a political change for the better in the land of the Shah.

It is absolutely imperative for those who wish to master the details of the trend of current affairs in Persia to understand the significance of the fact that the priests led the people toward a new experiment in the governance of the country. As a rule, the influence of the

clergy, in nearly every Oriental land, has been thrown on the side of reaction. The more superstitious and ignorant the follower is, the more is he apt to recognize the authority of the priest and take every step in his power to satisfy the physical wants of religious adviser. The priest, therefore, has ever repressed his followers, for an economic reason. That a great many of the leading Mullahs in Persia should be gifted with unselfishness, and employ every means in their power to help along the evolution of the people, is a fact worthy of careful note.

Another important factor, besides the work of the priests, that has largely contributed toward the awakening of the Persians, is the press. At a time when there was no freedom of expression allowed in the country, when the least unfavourable criticism of the Government would have been adjudged as high treason and the writer would have answered for it with his head, patriotic propagandists conducted newspapers, not for the sake of making money but for the purpose of providing a liberal education for the people at large. In order to attract the

masses, these newspapers used copious extracts from the Koran. Many of the organs sought secretly to propagate modern ideas about the elemental rights of human beings. These papers were lithographed at night, and surreptitiously circulated. The mosques of the larger, and even of the smaller towns, were swamped with these crudely composed and shabbily printed sheets preaching the ideas that meant death to despotism—the rule then obtaining in the land—and consequently advocating an open revolution. The necessity of secretly conducting these papers ceased to exist when Mozaffer-ud-din voluntarily conceded freedom of press to his subjects. Within a single year, twenty-five or thirty newspapers and magazines devoted entirely or partially to live politics, came into being. One and sundry of these publications adopted for their slogan a modification of the formula of the French Revolution: "Liberty, Equality, Fraternity." They showed an intensely patriotic spirit. All of them advocated that Persians ought to be on their guard lest Europeans might conspire amongst them

to swallow the country. Besides this political propaganda, the press carried on the educational work of introducing Persians to the world at large, broadening their sympathies and widening their horizons. Some of the strongest reviews made a specialty of purveying to their readers facts of Western culture and knowledge of scientific discoveries; while not a few sought to cater especially to women, having at heart their emancipation and education. Applying the Biblical text, and judging the tree by the fruit it bears, the Persian press already has demonstrated its usefulness, being largely responsible for the democratization of the Persian populace.

Just how far the progress of Persians has proceeded can be inferred from the awakening of the women of the land. The real extent of the revolution through which the country has passed, and still is passing, can be correctly gauged when it is considered that the Persian woman, so long pended up in the harem, for centuries treated as a slave and plaything, has risen to the occasion and is now working with all her heart and soul

for the emancipation not only of her own sex, but of all the nation. It is asserted on good authority that when there was a proposal to found a national bank in the capital of Persia, the women of Teheran offered their most cherished ornaments to contribute toward its success. When the fighting was going on at Tabriz, women donned men's clothes and fought beside them to help overturn absolutism.

Of course, the number of women patriots is limited. The intelligent and public-spirited males, too, are few. While the classes have more or less awakened, the masses still slumber. Had the people of Persia not been persecuted and robbed by the officials of the old régime, the new era would not have received the support of the unlettered many, and thus the discontent strictly would have been confined to the literate few. But as it is, the masses have blindly followed the classes in their struggle for the constitution. They lack an intellectual appreciation of the great governmental changes which are taking place in their land. This is an inherent weakness, delaying

the evolution of cosmos out of chaos in Iran.

Added to this internal defect in the body politic of Persia to-day, there is danger from without. The white man has looked at the land with longing eyes, and desired to swallow it. Hitherto rivalry in the European camp has prevented this disaster. But recently Russia and England have come to realize the folly of fighting amongst themselves, and they have therefore divided Persia into two "zones of influence," the Northern portion to constitute the exploitation ground of the Czar, and the Southern part that of his British cousin. Germany, which has no ambitions for Iran, has been left absolutely out in the cold. But the Kaiser has not given up his designs upon the land. The Teuton, in a way, saves the situation for the Persian. Still, there is no doubt whatever that the "white peril" haunts the kingdom of the boy-Shah.

To all this must be added the grave risk Persia may run in going to Europe to borrow money. The country's coffers are empty. The only creditor forthcoming is the white

man. Now, the Persian patriot who has studied the case of his neighbour, the Egyptian, is impressed with the necessity of taking care lest the financial crisis eventually may lead to foreign occupation.

Naturally, the affairs of Persia are in a critical state. However, the salvation of the land lies in the fact that to-day the people are discontented with present conditions. The nation is standing at the parting of the ways, regretfully looking back on the past, which, through ignorance and superstition, has not been as productive as it should have been. The Persians are wistfully watching the dawning of the new era. Their minds are not at rest. They do not know when or where the transitional period is to end. If a man of the calibre and affections of the Japanese Mikado had been ruling the Persians, slowly modernizing them, this transition would not have been so full of travail ; but as it is, a mere boy occupies the throne. However through Europe, by way of the Caspian Sea, and through Japan and China, by way of the various intervening oceans, love of liberty has penetrated Persia.

Both the Occident and Orient have inspired Iran to awake from its slumber. The cause of progress in the land may be in iramminent jeopardy; but it can not be choked to death. Literally, Persia to-day is suffering the pangs of re-birth. Soon the pain will pass away and be forgotten, and the nation will be far happier and more productive than ever before in its history.

CHAPTER XX.

RURAL LIFE IN IRAN.

The village house in Persia is an extremely simple affair, built of mud. The men pile up earth around a hollow opening, into which they pour water that is carried from the well in sheep skins. One or two day-labourers draw their baggy trousers up above their knees and with their naked feet work the earth and water into a thick emulsion in which finely-chopped straw is stirred, as this is believed to make the mud hold together and stick fast. The Persian does not bother himself about fashioning and burning bricks. He makes a crude frame, something on the order of the one used to mould cement bricks. These are used for erecting the walls, inch by inch, starting right from the foundation. The walls are spanned by limbs of trees which seldom are planed, and these, in turn, are covered over with straw and plastered with mud. A hole is left in the middle of the roof, serving for the purpose of ventilating the house and also as an exit for

the smoke arising from the fireplace directly below the aperture. During the summer, which is very hot in Persia, everybody sleeps on the roof, and since the houses in the village adjoin each other, it is possible to step from one roof to another without difficulty or danger. In the summer evenings, the families sit on the roof-tops, chatting with their neighbours on all sides of them.

Usually the village house has but one room in it, ten or fifteen yards square. The entrance to the house is at one end of it. The hold in the roof admits rain, which, in Persia, is neither frequent nor copious. Vessels are placed under the hole, at such times, to catch the rain water, which is highly valued. The fireplace is formed by digging a circular hole in the ground. This is carefully plastered with mud. The Persian woman uses the hole for an oven, making it red hot and sticking the bread—a sort of *roti*—which she wished to bake, against its sides. This bread is the staple article of food in Persia. It is thin and round, from eight to twelve inches in diameter, and is made of wheat or corn meal with little or no yeast in

it. The dough is rolled out circular and thin with a wooden rolling pin or a piece of smooth board. It is served on copper, bronze or earthenware trays, along with a little vegetable or meat stew. The Persian squats on the floor and eats in Indian fashion, without knives, forks or spoons, using his fingers, or a piece of twisted bread to scoop up and carry to his mouth a small portion of the food he is eating. The whole family, as a rule, eats simultaneously, the women and men, as a general rule, forming two separate groups. Etiquette in Persia is extremely rigid, and the various members of the family must sit in a certain order, their places being arranged according to their seniority in age.

To the woman's lot falls not only the cooking of the meals, but also fetching water from the well. She carries a big jug of water on her back. Sometimes she is relieved of this duty by the water-carrier, who carries on his back a sheep skin filled with water; but this is rarely done in a village. The married sons make their home with their parents, and their wives are expected to bring water from the well and assist in other household duties.

The house-work is easily performed in a Persian village home. Summer and winter the villagers sleep on the floor, on carpets or mats. In the morning, the bed clothes are rolled up and stowed away in a place specially designed for them. At night, they are unrolled, but it requires neither much proficiency nor time to spread these beds. The smoke from the fireplace blackens the walls and ceilings, there being no chimney to carry the soot up to the hole in the roof. Once a year the walls and ceilings are whitewashed, or, more probably, just before a wedding takes place in the family. They are too dirty to be improved by ordinary cleaning, and this incidentally saves the Persian woman the time and vitality she otherwise would expend on house cleaning. As a race, Persians are very clean: their religion obliges them to take a certain number of ablutions a day; but as their houses lack modern conveniences, they can not be kept immaculately clean.

The time the maid of Persia would give to performing complex household work she devotes to helping the man swell the family.

exchequer. She spins cotton thread on an old-fashioned, cumbersome hand-wheel. The Persian rugs and carpets which are of such enchanting colors and patterns, and wonderfully durable, are totally or partially the hand-work of the woman of the land. Her hands have spun the yarn. Her men folks have gathered, from the nooks and crannies of the country, choice herbs and the bark of trees. The woman takes these in hands and boils or soaks them in order to coax from them the rich dyes that are to charm the Western eye. She colors the yarn and makes the woof, and not unoften she sits at the hand-loom and her deft fingers weave rugs and carpets of exquisite workmanship. This labour, though artistic, is quite hard, both on the nerves and muscles, since it is performed in a very tiresome way, with machinery that is as old as time itself. Modernism has rather done harm than good in this department of life. It has flooded Persia with chemical dyes which are neither as beautiful nor as lasting as the indigenous preparations. Modernism, however, can help the Persian improve his crude machin-

ery for weaving. If the people of Iran can produce such excellent material with poor looms, it is hard to tell what they could accomplish if up-to-date facilities were to be provided for them.

It is not in the textile art alone that Persia stands in urgent need of improvement. The same thing is true of all other crafts, especially of agriculture. The Persian plough is an extremely elementary affair. A piece of crude iron, which merely scratches the surface of the soil, is attached to a rude wooden frame which is tied to a yoke of oxen. The methods of planting, hoeing, harvesting and winnowing are equally primitive. The implements used in all these processes are old-fashioned and wasteful of much time and labour. While elsewhere in the world great improvements have been made in every branch of life, Persia has stood still, employing the same old methods and machinery, resenting innovations, and blindly following in the footsteps of those long since dead.

The social system of the land has been of such a nature that it permitted little progress.

The Khan—the feudal lord—has owned the village, doling out land to his tenants, who were required to pay many kinds of taxes, in season and out of season. These feudal chiefs acknowledged allegiance to the Governors of the various Provinces and paid them a certain percentage of the taxes they realized from the villagers. The Governors acknowledged the suzerainty of the State; but about all they did they had to pay a certain stipulated sum to the Shah. For the rest, they did as they pleased. Such a system of government could not have worked for the betterment of its wards. The provinces remained in too unsettled a condition to permit the people, *en masse*, to thrive. When Persia finally succeeds in evolving Cosmos out of Chaos, and a government is firmly established which, like that of Japan, will be alive to the necessity of modernizing its people, the stagnation that to-day is to be found in the Persian village will be quickened into life and activity.

Yet, the rural life of Persia, though deficient in many respects when judged by modern standards, is not without its peculiar charm.

The women at the communal well, drawing water and cheerily chattering, constitute a scene that an artist might well immortalize. It is impossible to witness such a scene, or even read a description of it, without remarking that the life of the Persian woman is not entirely devoid of innocent mirth. The same thought occurs to one who reflects on the marriage institutions in vogue amongst Persians. Love is not absent from the marriage, although the Persian lover does not woo his sweetheart openly, as does the Occidental. However, he cannot be outdone in the matter of strenuous wooing. He hangs about the spots frequented by his beloved and looks and acts moody and dejected. Not knowing whether he will be able to win the object of his affection, he is morose and woe-begone. These are considered the symptoms of love, and you will hardly read a single poem written by a Persian in which allusion is not made to these tokens of passion. The lover of Iran, however, is not bold enough to acquaint the lady in question with his affection for her and press his suit. Such conduct would be con-

sidered improper in the extreme. But there always is someone amongst his acquaintances who is ready to act as a go-between. This friend acquaints the lover's parents with the fact that he is greatly smitten with a certain girl in the neighbourhood. If the parents approve of the match, they will arrange it with the parents of the girl, and in due course the marriage will take place. Girls and boys are seldom forced to marry someone whom they do not care for, and, as a general rule, the consent of the parties contracting the marriage is obtained before the betrothal.

The Persian marriage is a gala occasion. The bridegroom, with his friends and the friends of his father, leads a long procession, riding on horseback, making for the home of the bride. There the party is feasted for two or three days, and the marriage is solemnized by the proper ceremonies. A curious thing about this marriage is that the bridegroom agrees to pay a certain amount of alimony in case he may wish to divorce his wife at any time in their lives. In many cases, this alimony is made prohibitive with a view to preventing the parties from

rushing to secure a separation. The Mahomedan canons give the right of divorce to both man and woman but the latter seldom takes advantage of her privilege, and indeed, should she desire to do so, the process is made much more difficult for her than for the husband who seeks his freedom.

The bride leaves her parents' home in tears, riding on horseback, clad in her wedding gown, with veiled face. She is first taken to the home of a friend of the bridegroom's parents and from thence is taken to her future home. While she rides through the streets, her father-in-law throws coins of various denomination over her head, and these are picked up by beggars, who vociferously bless the pair, and whose blessings are supposed to have some effect in making the life of the newly-married couple happy.

The Persian woman is handsome. In her cheeks rose and white are beautifully blended. Her almond-shaped eyes are intensely black, and are overhung by heavy eyebrows which have the dark brilliancy of the raven's wing. She uses a preparation of antimony which still

more blackens her long eyelashes and brows. Midway between her eyebrows a tiny, greenish-black, moon-shaped ring is tattooed on her forehead, which is wide and well-filled out. Her hair is black and glossy, hanging over her back in two or more thick, luxuriant braids. Her nose and ears may be pierced to receive rings, but this monstrosity is rapidly disappearing. Over her head the Persian woman artistically drapes a wide sheet of cloth, usually pure white, resembling a *daupata*. This hangs in graceful folds over her shoulders mysteriously hiding the outlines of her form. She wears a shirt and baggy trousers, although a modified European skirt is now coming into demand. The aristocratic woman of the city never ventures out on the street without her *burq'a*, a long cloak which completely envelops her from head to foot, thin gauze covering the holes in front of the eyes. However, the Persian woman is progressively setting her face against such a rigid *purdah* system, and veils are being cast aside. Polygamy, prevailing, as a rule, amongst the rich alone, is passing away. Woman is demanding equality

with man, and is being given more equitable treatment.

It is in the village that you see the Persian woman as she really is. There, the shackles of seclusion do not bind her—at least to any great extent. In the village she does not, as a rule, live in polygamy. Like the members of her sex in other parts of the world, she is astute enough to give man the impression that he is the master—the head of the family—but in reality she wields an enormous power in the home and, indirectly, out of it. It may be said without exaggeration that she is the centre of the home. The Persian man, despite foreign castigations, is extremely affectionate and considerate in all his dealings with the women of his household.

CHAPTER XXI.

EGYPT'S AGITATION FOR AUTONOMY.

The assassination of the late Boutros Pasha Ghali, who, from November, 1908, to the time of his death in February, 1910, figured in the rôle of the Prime Minister of Egypt, and whose murder at the hands of an Egyptian nihilist can only be attributed to his pro-English policy, forcibly calls to mind the grave discontent that to-day is running riot in the land of the Pharaohs. During the last few years the Arab press of that country has published long-winded tales recounting in hyperbolic language the wrongs which, according to the editors, their nation has suffered through the usurpation of Egypt. These diatribes not only have been read with avidity by the city people, but they also have found wide circulation in the country districts. Boys in the schools and colleges of Cairo and Alexandria have made it their business to retail the newspaper gibes at the English to the Fellahs—the illiterate farmers and labourers—who are too ignorant to read them—

selves. However, until February last this agitation kept itself strictly within constitutional limits; but the recent terroristic outburst—the first of its kind in Egypt, but who, after a close study of the Egyptian conditions, can characterize it as the last?—gives it a new meaning to the agitation that Europeanized, liberalized Mahomedans have been waging to compel Great Britain to give autonomy to their countrymen. On the one hand, this occurrence indicates the impetuosity of the awakened Egyptians and, on the other, the serious difficulties that England must face if she is to continue to be the potential ruler of the Nile country.

There is no doubt whatever that amongst the younger patriots of Egypt, there are some who secretly are leagued to subvert the present state of affairs. In fact, there are those who assert that the Nationalist movement and the forcible eviction of the English, by any means, fair or foul, spell absolutely the same thing. It is said that the institutions bearing the grandiloquent name of "People's Schools" are nothing less, nothing more than revolutionary

associations banded together to underhandedly undermine Great Britain's sway in Egypt.

Ostensibly, the People's Schools are open and above-board in their work. The names of the various institutions are published in the organs of the Nationalist party, and the news of the happenings in these scholastic establishments is freely broadcasted. Indeed, so far as appearances go, the Schools are perfectly innocent and harmless.

It is alleged, however, that the discussions that nightly take place within their doors are not so innocuous as the Government has been led to suppose they are. The statement is now being publicly made that they are, in reality, breeding places of sedition, where the anarchists meet and disseminate the political views of their party. It is a difficult matter to establish this fact, for Copts and Christians are strictly secluded from the evening sessions, and if, perchance, a stranger enters the door of one of the Schools during a session his presence is immediately noticed, and the lecturer is warned by some secret system of signs, it is said, to give the discussion a new and harmless turn,

so that the doings of the party may, with perfect propriety, be reported to the authorities by the "spy" within the gates.

These Schools, which have been brought to public attention especially since the trial and conviction of Wardani, during which they were referred to again and again, are located all over the Nile land. You will find them in great numbers in city, town and village. They are night schools, and the pupils are all grown-up men, who go to the Nationalist academies of an evening instead of loitering away the time in a Café. The teachers are Sheikhs and Effendis, and they instruct the students in attendance at the sessions on the duty a Mahomedan owes to his religion, the power of Islamism, and the necessity for union and perseverance if they would hope to succeed in any undertaking. It is declared that the lecturers also make a business of impressing their pupils with the fact that the alien control of their land is wicked in the extreme, and that if Egypt is to rise in the scale of nations it will be because of the united Mahomedans. Wherever a few men can be persuaded to gather together, there a People's

Kamel Pasha presided and emphasized the demand of his educated countrymen for complete autonomy, at the same time making it clear that they were not a pack of red rebels, and that, while they wanted an indigenous government, they were willing to let the financial control of the country rest in the hands of the Westerners so long as the land was not cleared of its debt to Europe.

The organization was not many months old when its founder passed away; and as an inevitable result, the Nationalist party has been split into various factions. This, of course, is a source of great weakness to the cause; but yet it must not be supposed for a moment that Moustafa Pasha's ideals died when he died and were buried along with him. Indeed, the agitation for self-government is very much alive in Egypt to-day, and nearly all the educated and semi-educated Egyptians believe in the Nationalistic credo.

However, with the death of the party's founder, the movement lost its balance-wheel. In November last, the Second Congress of the Young Egyptians was held in Geneva and was

attended by 120 delegates. Irish Nationalists and British Socialists also sent some delegates to this assembly. The dominant note of the Convention was its unequivocal denunciation of the British occupation of Egypt, and an importunate demand for an immediate constitutional government. A few weeks later a Nationalist meeting was held at Cairo itself, on the occasion of the twenty-seventh anniversary of the passing of Egypt into the control of the Britishers, which was attended by 6,000 Egyptians, who sent a telegram to the Prime Minister demanding the instantaneous evacuation of the English.

Probably, the bitterest complaint that the Nationalist makes is in regard to the dense ignorance of the masses, only eight per cent. of Egyptian men being literate. They claim that the Government could have done much better if it had chosen to do so, instead of being apparently apathetic in providing scholastic facilities for the people. The Nationalist glibly tells you that from 1882 to 1898, the Government permitted twenty out of every hundred students attending any school to

obtain education free of all cost ; but since the latter year, all pupils are compelled to pay tuition fees, and this is preventing many poor people from obtaining education who, under the former conditions, would have been able to free themselves from the prejudices and superstitions under which their parents labour. Furthermore, the Government is charged by the agitators with having obstructed the formation of the National University at Cairo. To back up this contention, the Nationalists declare that in 1905, when the project for forming an Egyptian National University was first agitated, it was decided by the leaders of the new Reform that the best man to carry out the idea would be Zaglul Bey, the Chief Judge of the Supreme Court of Appeal. He was not only a man of great ability, but he enjoyed the complete confidence of the people. Inside of a month from the time when he undertook this work, the Government appointed him Minister of Education. At first, the people hailed his appointment to this high office with joy, thinking that, as head of the education department, he would be able to push forward the

scheme to found the National University. What was their disappointment, however, to learn that his position precluded his looking after the welfare of the proposed institution. The Nationalists insist that the Government really put Zaglul Bey in his high office with a view to blocking the attempt on the part of the Egyptians to place that their own educational system on a par with those of the advanced nations of the civilized world. They, however, congratulate themselves because official obstruction was not able to stem the tide of the new movement; for funds were collected and the National University was established in the face of the Government's frowns upon the project.

Government's failure to push, in right earnest, the education of the people, is described as the fundamental reason why the Egyptian masses to-day are not being better prepared for self-government. The young Egyptian points out that in 1882 Turkey, which, by the Treaty of London in 1840, had been recognized as Egypt's suzerain, gave permission to Great Britain to occupy the country with the profes-

sed object of training the people capably to govern themselves, and strengthening the hands of the Khedive, who, by the same treaty, had been conceded to be the supreme arbiter of the land's internal affairs. In 1887, England recognised, by the Drummond-Wolff Convention, that in 1890, Egypt would be far enough advanced to permit the alien Government to leave the land. Twenty years have passed since then, and this period has been unmarred by disturbances; but in 1910, the Occidental occupant does not find the Nile land far enough evolved to be left alone in peace to administer its own affairs. The Egyptian Nationalist blames the Englishman for neglecting the education of his people, which, to his mind, really is responsible for his nation's governmental shortcomings.

According to the Nationalists, the English occupation not only has failed to provide educational facilities, but also has not encouraged the development of the country along sanitary lines. Cairo to-day, they declare, is without a scientific drainage system, while in the native quarter of both this city and in

Alexandria not a week elapses without witnessing the fall of one or more jerry buildings. The infant mortality, they say, is woefully great throughout the land; and the health of the people is far from what it ought to be. The fact of the matter is, says the agitator, that the last twenty-five years have seen no great hygienic progress in Egypt.

The working of the extraterritoriality courts is considered to constitute another grievance. The Egyptian, when charged with an offence against a foreigner, the Nationalist deposes, is hauled up before the National Court, which sees to it that the offender is properly punished; but in instances where a native complains against an alien, the indigenous courts have no jurisdiction over the latter, and he must be tried before his Consul, who more than likely lets off the delinquent scot-free or, at the worst, with a mild reprimand.

Not only in legal matters is the foreigner shown favour over the native, the Nationalist contends, but he also has the advantage in commercial matters. It is claimed that England's occupation throws the country open


to alien trade exploitation ; that the foreigners oft-times secure monopolies of certain industries.

The panacea to cure all these social and political ills, the agitator declares, is autonomy. The General Assembly, which came into being in 1884, with the right of presenting to the Khedive the prayers of the people, which the Ruler has the privilege of vetoing if he so chooses, has, since its birth, off and on been asking for a representative administration. The Khedive has consistently used his veto power and refused this request. The last time, not many months since, when this petition was presented to the ruling authorities, the Premier politely told the Assembly that the administration, after carefully and sympathetically considering the demand, had come to the conclusion that the people were not, as yet, prepared to enjoy the privilege prayed for. The peremptoriness of this request is said to have been the *causa causans* of the Chairman of the Assembly being forced to resign, his place being filled by the Khedive's uncle.

It is quite plain that agitation of this kind, which paints the case against Great Britain in

as black a colour as possible, without offsetting it with an honest and unstinted avowal of what England has done for the evolution of the Nile Land, is not considered fair and just by the powers that be. As a natural result, since July 14, 1909, the administration has been forced to put into active operation a measure which authorizes the executive to summarily deal with undesirable agitators. This law applies to "any person well known to be in the habit of making attempts on life and property." It provides that the residence of any person to whom the regulation may apply—any one known as a suspicious character, or one who has been convicted of a criminal offence by the ordinary tribunals—shall be placed under police supervision, the period of such oversight to be not longer than five years. If such a person fails to furnish security for good behaviour, or if he infringes the rules to which he is subjected, he may be deported to a place on Egyptian territory which may be selected by the Minister of the Interior, and indefinitely detained there at the discretion of the authorities. During

the first four months after this law became operative, 160 persons were deported to an oasis by the Government because they failed to find the necessary security, after having been placed under police supervision. They live on the oasis with their families, and earn their livelihood. According to official explanations, this drastic measure was framed to secure public safety in the provinces, in view of the unsatisfactory state of affairs existing in the land, and since its enactment there is no doubt whatever that it has gone some way toward purging Egyptian agitation of some of its froth and rabidness, rendering it more responsible.



CHAPTER XXII.

EGYPT'S PREPARATION FOR SELF-GOVERNMENT.

Political agitation, when it does not degenerate into revolutionary propaganda, is useful in its own way ; but no matter how cleverly and conscientiously it may be conducted, by itself it cannot bring self-government to a race sunk in the deepest sloughs of ignorance and reaction. It is essential that the airing of grievances should be supplemented with the preparation of the people capably to make use of the prerogative that is prayed for.

The intelligent Egyptian is sensible to this fact. The Nationalist platform, broadly stated means no less a thing than the renaissance of the nation. The ideal placed before the young Egyptian is to uplift his people to their one-time glory, when they figured in the advance guard of civilization. This is to be achieved by imparting modern education, not alone to the child of the city and town, but also to his country cousin, the offspring of the Fellah,

who, though ignorant, is an important asset in the land. So dynamic is the desire of the Nationalist that he is making genuine and successful efforts to help and educate the masses. All over Egypt associations have been formed which have started and are founding schools and academies for the instruction of children of both sexes, rich as well as poor. Special efforts are being made to establish night classes for the wage earners who must work during the day; and schools for the benefit of the agricultural classes. The education imparted at these unofficial academies is of a strongly patriotic nature. Probably, a thousand or more young Egyptians are now scattered through the Occident, studying various subjects with a view to returning to their homeland and teaching them to their people.

That the educated Egyptians should actively engage in educating their countrymen is a noteworthy fact. It is a conclusive sign of the times, demonstrating beyond question that a new spirit pervades the people, awakening them to an appreciation of their condition and opportunities. The working of this

spirit is also to be seen in the agitation now being waged to bring about a coalition of the Moslems and Copts—the latter being far in the minority, numbering only a million against eleven million Egyptian Mahomedans. It is also evident in the attitude that the liberalized Mussulmans of Egypt are assuming toward the women of their land, who even now merely vegetate, cooped up as they are within the seclusion of the harem, instead of leading a full-orbed, free and useful life.

The fair sex, too, is showing remarkable evidence of a change of heart. Women belonging to the higher classes of society are demanding the right to choose their husbands, in contradistinction to the present custom of the marriage being arranged by the parents. They are also rising in their might against being compelled to abide in polygamy and being forced to wear veils. Moreover, they are asking that the old rules prescribing the segregation of the sexes shall be relaxed, and woman shall be given absolutely even rights and privileges with man. The Princess Aisha is one of the prime movers in this agitation.

The first Egyptian woman to demand her rights, it is declared, is the wife of a well-known Bedouin Sheikh in the province of Fayoum. After writing for a number of years upon the subject nearest her heart, hiding her identity under a pseudonym, at last she came boldly out and gave a public address in a newspaper office, on the woman question. Her demand for monogamy, divorce-law reform, higher education of girls and the legal equality of the sexes, hit the nail of social iniquity right on the head. Two hundred ladies from the most distinguished harems of the capital listened eagerly to her passionate appeal and appeared to be deeply impressed with her arguments.

Of course, the Mahomedan woman of Egypt has but to-day awakened to take herself seriously—and only an infinitesimal proportion of the fair sex shows any appreciable awakening. To-day, only three out of a thousand women in the land are able to read and write, and the progressive feminist movement necessarily is very much limited. However, the intelligent leaders of the young Egyptians

really attach a great deal of importance to the feminist propaganda, and therefore in a few years more there is bound to be a great change in the relative social status of the sexes in Egypt.

The uplift of the Egyptian woman—in fact, of all Egypt—mainly depends upon education, and the intelligent men of the land are attacking this problem with much enthusiasm.

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